A GVID TO TH EMP

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THE
Devout Communicant's
COMPANION:
OR,

Contemplations on the *Bleſſings* conſequent to the worthy *Receiving* the *Holy Sacrament.*

And on all the *Duties* Required in order to a worthy *Preparation.*

With *Meditations* and *Diſcourſes* upon the *Communion-Office.*

AS ALSO,

Devotions ſuited to all the Parts of that Solemn ORDINANCE.

In a *New Method*

By the AUTHOR of the *Excellency* of the *Chriſtian Religion.*

With what Chaſtity of Body, and Purity of Mind, ought I to Receive that Myſtery, where, thou O Lord, art the Feeder and the Food, the Giver and the Gift. Ambroſ. in Oration. ant. Sacr. Cæn.

LONDON,

Printed by *T. B.* for *George Sawbridge* at the three Flower-Deluces *in Little-Britain.* 1702.

BRITISH MUSEUM

TO THE

Honoured

Cavendish Weedon Esq;

OF

Lincolns-Inn.

Honoured SIR,

THE Dedication of Books to some worthy Persons seems to be very Natural: for tho' Men of great Abilities and Fame may appear in the World, without any such Patrons to make way for their Admittance; yet those that are in a lower Sphere, stand in need of a Person of Piety and Value to give some Countenance to such Undertakings.

'Tis

The Dedication.

'Tis to you, *Worthy Sir*, I therefore make my *Application*, for the *Honour* and *Advantage* I have gain'd from your *Acquaintance*, animates me to implore the *Favour* of prefixing your *Name* to these following *Papers*. A *Name* that carries with it *Power* enough to recommend any thing to the *World*, that is but *Pious*, and *Honest*, and well design'd. And so much the rather, because it is reasonable to hope, that the directing Mens *Eyes* and *Thoughts*, to so great and rare an *Example* of *Piety* and *Goodness* (amidst all the disturbances of business) will be able to confute all their *Objections* against the *Possibility* of heroick *Vertue*; and may have as much *Efficacy* to convince them of their *Duty*, as all the *Arguments* in the following *Pages*. Now I hope among the great

Crowd

Crowd of your Admirers not to be rejected, but that you will favour this Discourse by your honourable Protection. But if I should fail in my Ambition, and not be deem'd worthy of your Favour, yet you will at least pardon this presumptuous Address, and not suffer me to labour under your Displeasure, for a design that has in it no other tincture of Vice, but the vanity of letting the World know, how I value my self by being accepted by a Person of so much Piety, Justice, Temperance, Prudence and Charity, and these not the mere Favours of Fortune, but the Rewards of Vertue, the Acquests of Prudence and Conduct, and won by generous Resolutions and noble Employments, whose Endeavours are productive of Divine and Angelical Performances, which charm Men into Vertue by illustrating it in its alluring

and attractive Excellencies, all which together with the Experience I have had of the great Candour and Benignity of your Temper, gives me Encouragement to hope that you will not only accept but approve of my Design, and then I am sure your Approbation will give it Credit and Authority enough with the World, to enable it to effect those good and honest Ends for which it was sincerely intended by

Worthy SIR,

Your most Obedient

Humble Servant

T. B.

THE PREFACE.

IT *is not for want of many Excellent Diſcourſes on this divine Subject that moved me to Compoſe this* Treatiſe, *but that many well-diſpoſed* Chriſtians *know not how to form Directions into apposite* Meditations. *And therefore, I have endeavoured in the enſuing* Manual, *to raiſe the Contemplations of every* Devout Communicant; *that ſo Excellent, ſo Divine an* Ordinance, *may be performed with a ſuitable* Devotion. *I have treated of the* Bleſſings *and* Fruits *of this* Sacrament, *and the advantages of a* Devout Commu-

B.

nion; *with Directions not only for our* Deportment *at, but also for our* Preparation *to it, and* Demeanour *afterwards. And I also thought fit to make use of most of the* Prayers *out of the* Communion Office; *having all along by Proper* Meditations *and* Devotions *fitted them for the Exercise of an uniform* Devotion, *during the whole* Administration. *My Purpose here is not to* Dispute, *but to* Encourage *and* Perswade: *not* to confute *any one, but to* assist *those who need* Instruction; *not to enter into useless* Controversy, *but to excite* Devotion. *And in order hereto, have endeavoured throughout the whole Book to express my self with that Life and Spirit, requisite for such* Devotional Tracts. *For what Holy* Gladness, *what Enflam'd* Devoti

on *is due to the* King *of Saints, who invites us to his* Table, *and gives the ſure and bleſſed fruits of* Righteouſneſs *and* Salvation, *to all who worthily Receive him? And therefore if the following Papers anſwer the Deſign of the* Author, *they will make all* Perſons *in Love with the bleſſed* Sacrament, *and will make it appear to be the moſt Noble and Comfortable Exerciſe that* Religion *doth afford. And that it will* Increaſe *their Graces,* Multiply *their Bleſſings, and fit them for the never-ceaſing* Service *of the* Heavenly Choir.

The

Thomas

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THE INTRODUCTION

WHatſoever Benefits we now enjoy, or hope hereafter to receive from *Almighty God*, they are purchaſed by the *Death*, and muſt be obtained through the *Interceſſion* of the Holy *Jeſus*. And for a perpetual Memorial hereof, we are not only taught to mention his Name in our *Daily Prayers*, but are alſo commanded by *Viſible Signs*, to *Commemorate* and ſet forth his *paſſion* in the Lords Supper: for among all other Parts of *divine Worſhip* and Religious Duties of a *Chriſtian Life*, there is none more *Solemn*, none more *Divine*, then is the Celebration of this moſt Holy

ly *Miſtery.* It was the part of the Holy *Jeſus* to offer up that moſt meritorious *Sacrifice* once upon the *Croſs*, but it is our *Duty* to keep a Perpetual *Memorial* of that moſt valuable and never to be forgotten Propitiation; and not only our *Duty*, but our greateſt *Advantage*; for it is a divine thing to be a Companion of *God's Table*, and to be made Partaker of his *Nature*, and alſo it is the Sweeteſt Comfort in the World to behold theſe lively Repreſentations of our perfect Expiation, and to receive the Pledges of *Pardon* and *Immortality*; for *humble* and *Devout Receivers* do often find their hearts tranſported with Ecſtacies of *Holy Joy*, and Raviſhments of *Delight* in the due Performance of this Sacred

Sacred *Ordinance*; for there our minds will be ſenſibly *comforted*, and our Faith *confirm'd* with unſpeakable *Pleaſures*, becauſe the *God of Heaven* in a Particular manner *lifts up the Light of his Countenance upon us.* There the *Holy Soul* taſts the Sweetneſs of *Heaven*, and feaſts upon that which *Angels* with Holy Aſtoniſhment deſire *to feed but their Eyes* withal. There we approach the divine *Majeſty* in *Prayers*, and *Praiſes*, and thankful *Commemorations* of the Myſterious Methods of *Mans Redemption*, that moſt Stupendious, moſt Conſpicuous, and Everlaſting Monument of the divine *Mercy*! there we exerciſe our hearty *Faith* and *Love*, *Thankſgiving* and *Rejoycing*, and all theſe Acts in their

top

top and height, and the *Soul* exerts its greateſt force, and ſtrains it ſelf to do its beſt. And now can any of us think much to humble himſelf at the Command, and for the Service of a Compaſſionate *Saviour*, who ſtoop'd ſo low for our *Advancement*? what a commanding Influence ought this *Myſterious* Work, to have upon our *hearts* : *minds*, and how ſtrongly ſhould it draw our *Affections* and *practice* to imitate theſe Graces ſo conſpicuous in the Perſon of our *Bleſſed Redeemer*? and by this means to *ſublime* our Diſpoſitions and frequently to obey the Injunctions of ſo Gracious, ſo Compaſſionate a *Maſter*, as *Chriſt* the *Lord*. O come, and let us aſcribe due Honour to our *Saviour*,

our, who hath done ſo great things for us, great things indeed! whereof we ought to rejoyce; let us proſtrate our ſelves before the *Altar*, and aſſiſt in that Heavenly *Sacrifice*, which the Holy and Eternal *Jeſus* hath inſtituted as a Memorial and Pledge of his Deareſt Love. Lift up your *hearts*, and joyn your *Voices*, and let us magnify his Name together; ſaying, "We Praiſe thee, we "Bleſs thee, we Glorify thee, "we give Thanks to thee for thy "great Glory; O Chriſt, the "Lord of Hoſts, the Power of "God Almighty in its utmoſt "Strength and Perfection, we "worſhip thee, we publiſh the "Praiſes of thy Mercy, we of-"fer unto thee our daily Sacri-

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" fice of Gratitude and Glory,
" and out of the abundance of
" our hearts do gratefully re-
" count the Sweetneſs of thy
" Love, the Incomprehenſible
" Excellence of thy Goodneſs, and
" the Bowels of that tender and
" unbounded Compaſſion. Me-
thinks, the conſideration that we ſhould be ſo beloved by our Creator and King, ſhould ſend up our Souls in Songs of Praiſe to Heaven; this ſhould make us wiſh that we could Evaporate our Spirits in flames of Love, and that our Souls were nothing but Harmony and Conſent, that we might always be tun'd to his Praiſes, and employed in the Contemplation of this miraculous Condeſcenſion. But to cor-

rect

rect our Vitiated Palates, that we may endeavour to quicken and ſtir up our ſelves, to a Devout and frequent Performance of this divine Duty, and that we may truly reliſh theſe Heavenly Delights, and unite his Divine to our Humane Nature. Let us ſeriouſly apply the following Conſiderations.

ADVERTISEMENT.

A *Companion* to the *Temple*, or a *help* to *Devotion*, in the *Uſe* of the *Common Prayer*: divided into *four Parts*. *Firſt*, of *Morning* and *Evening Prayer*. *Second*, of the *Litany*; with the *Occaſional Prayers* and *Thankſgivings*. *Third*, of the *Communion-Office*; with, the *Offices* of *Baptiſm*, *Catechiſm* and *Confirmation*. *Fourth*, of the *Occaſional Offices*, viz. *Matrimony*, *Viſitation* of the *Sick*, &c. The 4th. *Edition* enlarged by *Thomas Comber* D. D. *Dean* of *Durham*. Folio.

The *worthy Communicant* or a *Diſcourſe* of the *Nature Effects* and *Bleſſings* conſequent to the worthy receiving of the *Lord's Supper* and of all the *Duties* required in order to a *worthy Preparation*; together with the caſes of *Conſcience* occurring in the *Duty* of him that *miniſters* and of him that *communicates*, as alſo *Devotions* fitted to every part of the *miniſtration*; to which is added a *Sermon* not in the *Folio Volume* of *Sermons* by *Jeremy Taylor* the 6th *Edition*, &c. both Printed for *G. Sawbridge*.

Annotations on the *new Teſt.* by Dr. *Hammond Folio.*

Hiſt. of the *Bible Folio*, full of *Cuts*, both ſold by *G. Sawbridge.*

ERRATA

PAge 49. line 3. read Creatour, Page 64. line 16. read at this divine, Page 72. line 3. read fruition and line 13. read infinitely, line 19. read art of purer Eyes.

THE Devout Communicant's COMPANION.

Of the Obligations *and* Motives *we have to Communicate frequently.*

CONsider (*O my Soul*) how vastly thou art indebted to the *Lord* of *Life*, who has not only *redeemed* thee with so precious a ransom, but has also *honoured* thee with so high a Priviledge, as to invite thee to feast upon his own *Body* and *Blood*, *Bread* that Excels the *Angels* food; a *Cup* of *Blessing* of which those *Sons* of *Glory* never tasted. Now is it not enough to make thee dissolve into Tears of Love, to consider the bitter *Sorrows* and *Sufferings*, the immaculate *Lamb* of God was content to suffer for thy sake: what Fear, what Reverence and Love, what

Thanks, what Praise and Glory, what Requital is it possible for thee to make for this *marvellous* Condescension? what Return art thou capable of, that will in any degree bear Proportion to that *wonderful* Excess of unlimited Bounty? I am utterly at a loss! being sensible it is not in the Power of all Mankind to make any manner of compensation; but the *Lord* is pleased to require my *Heart*; and that I should frequently celebrate the *Holy Sacrament* as a *Memorial* of this *amazing* and *astonishing* Love: Certainly this is a great Demonstration of his wonderful Compassion! gladly will I embrace all *Blessed* Opportunities, for I propose no other *Comfort* to my self, comparable to that of *Feasting* upon a *Crucified Saviour*; I am moved by the *tenderest* Impressions, and with an *eager Impatience* lament that I can do no more: For there I *taste and see* the *Pledges* and *Memorials* of such Bounty and Mercy, which had no *Pattern*, hath no *Parallel*, nor ever can it fully have an *Imitation*. O what *Expressions*, what *Conceptions*, what *Wonder* can be great enough, for this *unparallel'd*

this *amazing* Love and Goodneſs! (O *my Soul*) What a Prodigy of Kindneſs was this, that the *God* of *Heaven* whom thou hadſt ſo infinitely offended, ſhould part with his *only Son* to be Sacrificed for thy Sins! *Sins* that were ſo many and great, that God would admit no meaner *Sacrifice* than the *precious Blood* of a ſpotleſs Innocent; which while I ſeriouſly conſider, it *puzzles* my conceit, and, *outreaches* my wonder! So that though I have infinite *Reaſon* to rejoyce in it, yet while I am *contemplating* it, I ſeem to be looking down ſome ſtupendious *Precipice*, whoſe height fills me with a ſacred Horrour, and almoſt overſees my Reaſon. Oh! the amazing Love of the Son of God towards thee, that he ſhould put himſelf in thy ſtead, and interpoſe his own *Breaſt* between thee and his *Fathers* Vengeance. Which conſidering the *Greatneſs* of his Perſon, and of thy *unworthineſs*, is ſuch a *ſtupendious* Expreſſion of *Love*, as no *Romance* of Friendſhip ever thought of! And what is the proper Influence of all this *Love*? but to oblige thee for ever to *God*, and thy *Saviour*: Cer-

tainly it is not possible that thou (*my Soul*) for whom all this was done, should ever forget so *rare* a Mercy, or neglect so *cheap*, so *mean* a return, as to commemorate it with the *highest* Expressions of Gratitude: When the *Holy Jesus* has been so kind as to *lay down his Life* for thee, canst thou be so ungrateful as to miss any Opportunity of celebrating his *Passion* in *Remembrance* of these *indearing* Instances of an *unparallel'd* Love? when the *King* of *Angels* stoops so low as to invite thee to his *Table*, and to draw thee on to thy *Duty* with the Cords of an invincible *Indearment*, canst thou be so *obdurate*, as to miss any Opportunity of approaching this *Feast* with deep *Remorse* and due *Reverence*? there to Embrace thy *despised* and *afflicted Saviour* with the tendereſt Affection; there to weep over his *Crucify'd Body*, and contemplate the Pangs of his *bitter Death*, to rejoyce in the triumphs of his *Resurrection*, and to receive the Effectual Representation of all he has *Done* and *Suffered* for thee. For he deserves an *Affection* equal to his own *adorable* and *incomprehensible* Excellen-

cie

cies, equal to these marvellous Instances of *Goodness*, of which his tender Care for, and unspeakable *Condescensions* in working out the Eternal *Salvation* of *Mankind*, have given such *Plentiful* such *Astonishing* Proofs. O let this divine *Fire* descend into my *Soul*, and let it burn with a *Bright* and a *Holy* Flame, that I may with *Spiritual Affection* frequently approach this *Spiritual Feast*; there to *renew* my *Vows*, and *reinvigorate* my *Resolutions*, *repair* my *Decays*, and put my *sluggish Graces* into a new *Fermentation*; that I may for those few Moments spent here in such *Angelical Performances*, be removed from hence, into that *triumphant* State of *Immortality*, there to Reign in unspeakable *Glory* and *Delight* among the Blessed *Conquerours* above, and sing *Hallelujah*'s with them for Ever and Ever.

Of Preparation *as it is absolutely Necessary to the Reception of the* Holy Sacrament.

But in regard this Duty is of such Infinite *Consequence*, and that all my *Hopes* and *Happiness* depends upon

the due Performance of it; it is very Neceſſary to conſider (*O my Soul*) "*with what Chaſtity of Body, and Purity* "*of Mind thou oughteſt to approach theſe* "*Sacred Myſteries*; Leaſt by any *Secret* Delight in *Wickedneſs*, thy Proteſtations of *Love* ſhould be adjudged *feigned*, and thy *Praiſes* Hypocriſie. No prophane *Foot* ought to *tread* in his *Sanctuary*, and an *unhallowed Mind* cannot be the *Temple* where he ſhould dwell. At this Seaſon, thou ſhouldſt get as near to *Heaven* as thou canſt, and lay aſide all *Worldly Thoughts*, that thou maiſt have a more *naked* and *open* Sight of *Future Glory*, and render thy Mind more ſenſible of *God*, and fit to receive a deeper Impreſſion from his hand. Thou art to *put forth* the ſtrongeſt Acts of *Faith*, to *excite* the hotteſt *Flames* of *Love*, and to reject every *unhallowed* Inclination, that thy Life may be modell'd by the *Rule* and *Pattern* of thy *God*. For is it poſſible thy *Sins* ſhould be as dear to thee, as the *Son of God* was to his own *Father*? and yet the *Father* left him out of *Love* to thee, and wilt thou not leave them out of *Love* to him when the *Son of God* has been ſo kind

as to *lay down his Life for thy Sake*, canſt thou be ſo *ingrateful* to him, as to *doat* upon thoſe *Sins* which he hated more then all the *Shame* and *Torment* which he endured on their Account? No! (*my Soul*) remember the bitter *Agony* thy *Saviour* ſuffered upon the *Score* of thy *Sins*, the *Guilt* whereof was ſo *heavy* as to cruſh the *Lord of Life* into his *Grave*; wilt thou be ſo *ingrateful*, as to gratify any *Luſt*, that had a hand in the Murder of thy *Deareſt Saviour*, who loves thee a thouſand times better then thou doſt thy ſelf? Muſt *Sence* be preferr'd before *Reaſon*? *Earth* before *Heaven*? *Moments* before *Eternity*? and are the *ſhort liv'd* Pleaſures of *Sin* which expire in the *fruition*, ſufficient to ballance the loſs of an *Immortal Heaven*, or the Diſpleaſure of thy Compaſſionate *Maſter*? Oh No! I acknowledge I have been hitherto a *great* and *grievous Sinner*! my paſt Life has been nothing but a *Continued Rebellion*! but now I *ſee* my Folly, and am aſham'd to think what a *Notorious* Offender I have been! I will do ſo no more, for from this *Moment* I *ſhake* hands with all my Darling *Luſts*, and bid them *a-*

dieu for ever; for I am fully *resolv'd* never to Entertain them more, I will cleanse my *Heart* from all Impurity, and instead of those *Corrupt* Inclinations entertain my *Blessed Lord* and *Saviour*; I am *resolv'd* to part with all those old *habituated Diseases* my *Soul* groan'd under, and will willingly devote them as *Sacrifices* to the *Altar*; for if I can *sincerely pay my Vows at that Holy Table, I may confidently take the Cup of Salvation, and call upon the Name of the Lord.* Welcome Holy *Thoughts* and Pure *Desires*; O happy time wherein I may embrace my *dearest Lord*; and *solace* my self in the *Arms* of my *Saviour*: for in the precious *Blood* of this my meritorious and accepted *Sacrifice*, I openly behold the *Mercy* of God inviting me into *Grace* and *Favour*, and with *outstretched Arms* ready to receive and embrace me; my *hope* depends not on a doubtful *peradventure*, but upon a full, perfect and sufficient *Sacrifice*, paid down to, and accepted of, *God*; I am *firmly assured* of his Gracious *Reception*, and do certainly know beforehand, that all my past *Provocations* shall be blotted out, and my *Penitent*

Soul

Soul embraced with the ſame *Grace* and *Favour*, as if I had never *offended*. Stand ſtill my *Soul*! and with a *Holy* aſtoniſhment *gaze* on this *Series* of *Wonders*, this ineſtimable Complication of *Mercies*! for it is no ſmall thing to be feaſted with *God*, *fed* with the *Body* of *Jeſus*, and *refreſhed* with a *Cup* of that ſaving *Blood* which hath atoned the *Sins* of the *whole World*. What meaneth this Secret! that ſo vile a *Wretch* as I ſhould be admitted to *embrace* ſo mighty a *Favour*? and to be *received* to ſo near *Embraces*? How deeply then art thou indebted, (*O my Soul*,) to him from whom thou haſt Receiv'd the *Pledges* of *Pardon* and *Immortality*? thou haſt nothing in thy *Power* to make *Requital* with, but only to *Love* him, and to *Prepare* and *Cleanſe* thy *Heart* for his *Reception*, and to beget in thee a due Eſteem of his *dying* for thee, and *waſhing* away thy *Sins* in his own *Blood*, and would do it at no cheaper *Rate*; that ſo the Price might demonſtrate the Vehemence of his *Affection*. This ſingly, lays an indiſputable Claim, to all thy *Life*, to all thy *Obedience*, and to all thy Love: This Conſideration of

all others, should *excite* thy *Devotion* most *fervently*, *entertain* it most *agreeably*, and *raise* it to the *loftiest* Pitch; for if the most exalted *Friendship* thou ever heard'st of, can go no higher, then *one Friends laying down his Life for another*, how much more noble was that *Charity*, of which the *Son of God* left thee this unexampled Proof, of *his laying down his Life* for his *Enemies*? and remov'd down from the *Mansions* of *Bliss* in *Heaven*, that he might carry thee back thither with him. O unspeakable Love! O sweetness of *Mercy* unconceivable! O most amazing *Condescension*! O unparallel'd *self denial*! Raise thy *thoughts* as high (*my Soul*) and *stretch* them as *wide* as ever thou canst, that thou mayst with a *Great* and a *Holy* Fervour, with a *Clean* and *Prepared* Heart, embrace thy *crucify'd Saviour*, drink deep of that delicious *Cup*, and let that most moving *Theme* be thy constant Meditation; that thou mayst never one moment be unmindful, of him that dy'd for thee. So shalt thou be a *welcome Guest*, and a chosen *Vessel* for his use! so shalt thou Spiritually *feed* upon that flesh and feel

thy self effectually sustained in the *Strength* of that *Heavenly Repast*.

Of the great Necessity *of* Examination, *in Order to the* Receiving *the* Lord's Supper.

HAving spent sometime in a serious contemplation of the *Dignity* of this *Mystery*, the next Duty (*my Soul*) is to *try* and *examin* how thou art fitted for it. Thou must not only admire the *Guest*, but *prepare* and *cleanse* the House for his *Reception*. Thou must sound thy *Heart* to the bottom, and *try* it nicely, to be *throughly* satisfied of thy *sincerity*. Thou should'st indeed let no *Day* pass without taking account of thy *Life*; but now it should be done with a *greater* Intention, and *Ardency* of Affection, because thou art about to *celebrate* a *Pure* and *Heavenly Feast*. Thy *Saviour* requires an *upright, humble and devout Mind*; a *Mind* low and prostrate as thy *Body*; a steadfast *Faith*; a pure *Intention*; and unfeigned *Zeal* for his Honour: Therefore before thou presume (*my Soul*) to approach, *examine* well how thou art *qualified*, *search* every Corner of thy *Conscience*, let not

Sin

Sin unrepented of *approach* thee; No *Luſt* unmortify'd divide thy *Affections*, and hinder a free and entire *Reſignation* to thy *Saviours* Will. Conceive a juſt *hatred* againſt all thy *Sins* in general; and for thoſe which are too *groſs* to be over-look'd, or too *habitual* to be forgotten, expreſs a particular and proportionable Reſentment of *ſorrow* and *ſhame*; and this will mightily *contribute* to the Mortification of thy *Luſts*; and make thy *Reaſon* ſo vigilant, and thy *Conſcience* ſo tender, that thou wilt be ſtartled with every *Appearance of Evil*; and *Death* it ſelf will not be ſo *terrible* to thee, as the leaſt Inclination to *Vice*. And when thou art ſo throughly poſſeſſed with the *fear of the Lord*, thou wilt not dare to *incur* his diſpleaſure: and from that thou wilt be *ſupported* with the *joy* of his *ſalvation*, ſo far as thou wilt be *filled* with his *Love*, and *chearfully run the Race* that leadeth to his gracious *Promiſes*. Therefore that thou mayſt know, whether thou art worthy of this eminent *Dignity*, of *eating* at thy *Maſters Table*; *Examine* thy Heart by theſe plain and certain Rules of *God's* [illegible]*mandments*.

Examen

Examen of Conſcience.

I. COm. Come, (*my Soul,*) and let us *reaſon* together, concerning ne things that have befallen thee Haſt hou not broken the *firſt Commandment*, n thought, word, or deed, by neglecting o *believe in God, to fear Him, to love Him*, and to *truſt* in Him as thou ought-t, by not fearing *God*, ſo as to keep from ffending him? by fearing *Man* above im? or committing *Sin* to ſhun ſome ut ward *Suffering*? by not truſting on od in *dangers* and *diſtreſſes*? or by u-ng unlawful means to bring thee out f them? by fearing to diſpleaſe *Man*, nore then to incur the diſpleaſure of he *Almighty*? or by truſting in *Man*, nd relying on outward *means*, more hen on *God*, in thy *wants*, dangers and iſtreſſes? by not looking up to *God* or a *Bleſſing*, on thy honeſt *endeavours*; t aſcribing the *Praiſe* of what thou rt, haſt, or canſt do to *Fortune*, thy lf, or any other *Creatures*?

I repent,

* *O my Soul if thou findest thy self guilty, after every general Head. With deep contrition and a firm Resolution of amendment. Subjoyn*

* *I repent, O my God, I repent, I am utterly ashamed, and confounded at it! Lord, be thou Merciful to me a Sinner. Pardon the Violation of these Laws for the time past, and for the future, incline my heart to keep them to the End.*

II. *Com.* Hast thou not broken the *second Commandment*, in thought, word, or deed, by not *worshiping* thy *Maker*, according to his own Prescription? by *placing* thy love more on the Creature then the Creator? by *omitting* thy Prayers publick or private, or *neglecting* to read the *Holy Scriptures*? by *behaving* thy self in those religious Exercises, without Reverence and Devotion? by *neglecting* to receive the blessed *Sacrament*, or by *receiving* it irreverently without that Preparation and Spiritual Affection due to so sacred a Mystery?

I repent, O my God, I repent! &c.

III. *Com.* Hast thou not broke the *third Commandment*, i thought, word, or deed, by not *makin* th

the divine honour the end of all thy actions? either in thy *Thoughts*, by *entertaining* any misbecoming Apprehensions of *God*'s Majesty? and such as are vain and mean, and far below the name of *God*, which is *Great*, *Wonderful* and *Holy*? or in thy *words*, by *mentioning* his holy *Name*, or *Attributes*, slightly and irreverently? by taking *God's name in vain* by common Swearing or Cursing? or in thy *Actions*, by the *Impiety* and *Injustice* of thy Conversation, giving occasion to others to Blaspheme his Name?

I repent, O my God I repent! &c.

IV. *Com.* HAst thou not broken the *fourth Commandment*, in thought, word, or deed, by *omitting* the *Christian Duties* required to the Sanctification of the *Lord's Day*? and to every Day holy to the Lord? by *mispending* any part thereof in vain Sports, idle Discourses, or unnecessary Business? or by *permitting* those under thy Charge to prophane it? by *behaving* thy self irreverently in *God's House*? or by not *reading* the *Scriptures*

tures awfully? and *hearing* the *Word of God* conscientiously? and *communicating* devoutly?

I repent, O my God, I repent! &c.

V. COm. Hast thou not broken the *fifth Commandment* in thought, word, or deed, by *being* stubborn or irreverent to thy natural *Parents*? by *despising* their wholsom Admonitions? or *disobeying* their lawful Commands? by *neglecting* to pray for them? or relieve their wants to the utmost of thy Ability? by not *valuing* their Blessing, or *harkening* to their Counsels? Hast thou not *censured*, *envied*, or *rail'd* against thy *Domestical*, *Ecclesiastical*, or *Civil Governours*, instead of *honouring*, *imitating*, and *praying* for them? or hast thou *omitted*, or acted contrary to thy Duty, in any of those Relations wherein thou standest.

I repent, O my God, I repent! &c.

VI. COm. Hast thou not been guilty of the Breach of the *Sixth Commandment*, in thought, word,

word, or deed, by *rash* and *immoderate* Anger? by *envying* the Preferments or flourishing Estate of others? by *fighting* or *quarrelling*, *wounding* or *maiming* thy Brother? by *harbouring* any secret Grudge in thy heart towards any Person? by *drawing* Men to Intemperance or other Vices which may bring Diseases or Death? or *impairing* thy own Health by Surfeiting, or Drunkenness, or in any other Instances contrary to the *Christian Religion*?

I repent, O my God, I repent! &c.

VII. COm. Hast thou broken the *seventh Commandment*, in thought, word, or deed, by *coveting* thy Neighbours Wife, or *actually* defiling her? by any *filthy* Communication, *scurrilous* or *obscene* Speeches? by *pleasing* thy Fancy with loose, or wanton Imaginations? by *running* into any occasions, or *using* any Provocations to Wantonness? by *eating* or *drinking* more, or more riotously, then is conducible to maintain Life, and preserve Health? or hast thou *neglected* to use all means possible to preserve thy own and others Chastity?

I repent,

I repent, O my God, I repent! &c.

* *Be sure to examine thy self strictly here, for Money is a Snare, and in contracts thou art soon deceiv'd, and art very often wrong, and yet never think so, therefore set every thing right here; then thou maist better hope of other things, for either they are right, or will with less difficulty be made so.*

*VIII. COm. Hast thou not broken the *eight Commandment* in thought, word, or deed, either by *detaining* any Mans Proptiety by *notorious* Stealing or Robbery? by *Usury* or *Oppression*? by *Cheating* thy Neighbour in Buying or Selling? by *concealing* the defects of thy own goods; or *depretiating* those of another? by *lending* to the loss of the borrower, or *borrowing*, and not paying again? by *false Weights* or *Measures*? by *unfaithfulness* in trusts? whether to the living or the dead? by not *paying* that thou voluntarily promised? by *exacting* upon the necessities of thy Neighbour, by *withdrawing* thy hand from Charity? or not *refreshing* thy indigent Brother, when thou hadst opportunity and ability to relieve him? or hast thou been more Solicitous in heaping up Treasures up

o

on *Earth*, then getting an Intereſt in *Everlaſting Glory*?

I repent, O my God, I repent! &c.

IX. COm. Haſt thou not been guilty of the Breach of the *ninth Commandment*, in thought, word, or deed, by *leſſening* or *blaſting* any Perſons Reputation? or *encouraging* ſuch ill Reports? by *ſuffering* an Innocent Perſon's good Name to be traduced, when it lay in thy Power to clear it? by *undervaluing* good, or flattering bad Men? or by *giving* a falſe Character to pleaſe a Friend? by *Equivocation* or perverting the Truth? by *deſpiſing* any Perſon for his Infirmities? or by *neglecting* to make what Satisfaction thou can'ſt for any ſort of Injury done thy Neighbour.

I repent, O my God, I repent! &c.

X. COm. Haſt thou broken the *tenth Commandment*, in thought, word, or deed, by being *diſcontent* with the Station in which God hath placed thee? by *greedily coveting* the Eſtate, Honours, or Comforts of thy Neighbours? or

ſeeking

seeking to be Great by unlawful Means? by *Envying* any, so as to be grieved at their Prosperity, or to *wish* and *rejoyce* in their Losses and Calamities? or by greedily *persuing* Riches, and Honours, so as to neglect thy *Soul* and *Religion* upon these Accounts?

I repent, O my God, I repent! I Am utterly asham'd and confounded at it! Lord, be thou merciful to me a Sinner, Pardon the Violation of these Laws for the time past; and for the future, incline my heart to keep them to the End.

Thou art also bound to reflect on thy many secret Offences, and therefore subjoyn.

Lord, who can understand how oft he offendeth? O cleanse thou me from my secret Faults, and keep back thy Servant from presumptuous Sins, lest they get the Dominion over my Soul; so shall I be Innocent from the great Offence.

An Act *of* Humiliation.

O Eternal and most glorious God, the Fountain of all Vertue, the Support of all Holy hopes, the Author of Pardon, of Life and of Salvation. I acknowledge

knowledge to my great shame and confusion, that I have Sinned grievously against thee; My Conscience upbraids me with numberless and hainous Transgressions: I am thy Debtor in a vast and an Eternal Debt, and if thou shouldst take the Forfeiture, I should justly be cast away from thy Presence. And made a dire Example of thy Vengeance for ever; for I am so Vile, that I cannot express it, so Sinful; that I am hateful to my self, and much more abominable must I needs be in thine Eyes; O desperate, vile and ungrateful Wretch that I have been! I have renounced the God of my Being, and the Fountain of my Mercies; I have mock'd and abused the Patience and Long-Suffering of so good a God, so gracious a Father, so infinite a Power, so glorious a Majesty, so bountiful a Patron, and so mighty a Redeemer; that my Sin is grown shameful, and aggravated even to Amazement! O Lord hear me, for with an ardent Desire I make my Address to thee; acknowledging my infinite Unworthiness, O Father Almighty, acknowledging thy Power; O Father of Mercy depending on thy Goodness: O Lord incomprehensible, adoring

adoring thy infinite Excellencies; O maker and restorer of all Things by thy Son Jesus Christ, in confidence through him, I beg of thee to have Pity upon a miserable Wretch, that without thy helping hand is lost for ever; Search thou my heart, try me, and know my thoughts, and see what Wickedness there is in me, and when thou hast done so, blot them out of thy Remembrance, and lead me in the way everlasting. Do thou awaken in me most lively Thoughts, inkindle in me a bright and burning Affection, visit me with thy Salvation, and make me to improve under thy holy Discipline; Deliver and purify my Heart from all corrupt Affections, and irregular Passions; Heal my spiritual Diseases, and take away that Dross and Filth which obstructs my purer Delights of divine Love, for sure a clean Dwelling only can be acceptable, to the Purity of so divine an Inhabitant. Do thou therefore, Sanctify me, let my Hopes and Wishes, center in thee alone; and nothing appear Desireable in comparison of a pure Heart, and a peaceful Conscience; thus do thou assist me, O good God in the exercise of all these Duties, till thou hast throughly conquered

conquered my Will by them, and prepar'd it for a firm resolution to forsake all Ungodliness, and worldly Lusts, and to live soberly, righteously, and godly in this present World. For thou O Lord, art my peace, thou only my rest, in thee alone is pleasure, and true Satisfaction, thy Goodness and Mercy is infinite, and therefore the Love of thee ought to be so too; O let my Love of thee be large enough to fill the desires of an immortal Soul, that I may abandon all the false Appearances of Happiness here below, and find my Desires consummate in thee alone; that I may at last pass on from a certain Expectation, to an actual Fruition of the Glories of thy Kingdom, through Jesus Christ my only Mediator and Advocate. Amen. Amen.

Return then unto thy rest (*O my Soul,*) for thy Sins are forgiven thee. Only take this Counsel along with thee, Sin no more, *lest a worse thing fall unto thee:* if thou hast first *prepared* and *corrected* the Soil, by rooting out the *weeds* and *thorns* of vicious habits and dispositions, thou must never more suffer the least *sensual* or *earthly* thought to approach, but possess thy heart with thy

Saviour's

Saviour's Love, write it therein in indelible Characters, *Love* that provided a ſure retreat for miſerable *Sinners*, by opening that paſſage to their *Saviours* heart: for thither now thou muſt betake thy ſelf, and what thou wanteſt of Merit, ſupply out of the *Bowels* of thy pierced *Redeemer*, for there is a perpetual Spring of Mercy, and through the *Oriſice* in his Body thou mayſt approach the *receſſes* of his Soul. Theſe *wounds* unlock his tender Pity, and ſhews me all the *inexpreſſible* Compaſſion of my Lord, I will now receive him into my Soul with *Hymns* of Joy and Victory, I will imitate thoſe bleſſed Conquerours above, who when the *holy Jeſus* was aſcending to his Father's right Hand, " the *Angels* which attend-
" ed him on Earth, followed with Songs
" of Praiſe and Triumph, and ſpeaks to
" their Brethren the *Angels in Heaven*, in
" the Words of the inſpired Pſalmiſt, (*Pſ.*
" 24. 7. according to the tranſlation of the
" *Septuagint* then in uſe) *Lift up your*
" *heads, O ye Princes, and be ye lift*
" *up ye Everlaſting doors, and the King*
" *of Glory ſhall come in:* To which the
" heavenly *Angels*, ſolicitous to enquire

" who

" who it was that came with ſo much
" Authority to demand the opening
" of the gates of that palace, becauſe
" no Man to that Day had ever entered
" in the holy of holies; anſwered,
" *Who is this King of Glory?* To whom
" the return was preſently made, *It is*
" *the Lord ſtrong and mighty, even the*
" *Lord mighty in Battel*; and after
" that, all the heavenly Hoſt joyn'd
" Conſort, and did ſing with one
" voice, *lift up your heads. O ye Prin-*
" *ces, and be ye lift up ye everlaſting*
" *doors, and the King of Glory ſhall come*
" *in*: And if thoſe bright Spirits were
ſo tranſported at the ſight of the Victo-
rious *Jeſus*, ſhould not my Soul be
much more engaged to break out into
Exclamations and Rejoycings, and to
imitate the Harmony of the admiring
Angels?

Reſolution *of* Obedience *preparatory to this* Myſtery.

ANother Duty preparatory to the worthy receiving the bleſſed Sacrament, is a ſerious and ſolemn Reſolu-

tion of Amendment, of forſaking and renouncing all thy Sins, and never returning to them more, whatſoever Temptations may invite, or Difficulties encounter and oppoſe thee. When thou comeſt to the *Lord's Table, O my Soul,* thou eateſt and drinkeſt the pureſt *Sacrifice*, and do thereby devote thy ſelf in the moſt ſolemn manner to thy *Saviour's* ſervice: thou ſweareſt Allegiance to him upon his own *body* and *blood*, and takeſt the *Sacrament* upon it, that thou wilt *walk in his ways all the days of thy Life.* When thou takeſt the *conſecrated Symbols* into thy hands, thou makeſt this Solemn Dedication of thy ſelf to God; *Here I offer and preſent unto thee, O Lord, my ſelf, my Soul, and Body: to be a reaſonable, holy, and lively Sacrifice unto thee; and here I call to witneſs this ſacred blood that redeem'd me, and thoſe Vocal Wounds that interceded for me, that from henceforth I oblige my ſelf, never to ſtart from thy Service, what difficulties ſoever I may encounter in it, and whatever Temptations I may have to forſake it.* Now what can be a greater Reſtraint to thee

O my Soul, when thou art ſolicited to any evil, then ſuch a ſolemn and ſacred Obligation? for if after thou haſt ſeen thy *Saviour* in his *Agony*, deprecating with fruitleſs Cries, that *fearful Cup* which thou deſerveſt, if after thou haſt beheld him *hanging* on the *Croſs*, covered with *Wounds* and *Blood*, and in the *bitter Agony* of his *Soul* heard him crying out, *My God, My God, why haſt thou forſaken me*? and if after thou haſt ſeen that *God*, to whom he was infinitely dear and precious, turn a Deaf Ear to his mournful Cries, and utterly refuſe to abate him ſo much as one Degree or Circumſtance of a moſt *ſhameful* and *tormenting Death* in conſideration of thy pardon; if after ſuch a horrible Spectacle thou haſt heart enough to ſin on, thy caſe is deſperate and intolerable. But, *O my Soul*, I hope thou art not in ſuch a Condition, but that thy heart may be mollify'd by ſuch conſiderations: and therefore I deſire with ſingleneſs of heart, to dedicate my ſelf to my *Saviour*, never to retract the gift, but continue his for ever, I offer to my dear *Redeemer*, my manifold Sins and Tranſ-

greſſions, my corrupt Inclinations and vicious Habits (which from my youth up until now, have ſo grievouſly provoked his wrath and juſt indignation) to be a whole *burnt-ſacrifice*; I will ſlay them before his *Altar* and never entertain the leaſt *Idea* of them more, unleſs it be with Indignation and Abhorrence. And when any Sinful Imagination ſollicits me, I will ſtrait take Sanctuary in my *Saviour's Wounds*; when the fleſh weighs down my Soul, the Remembrance of his *Sufferings* breaks all my fetters, and ſets me free for Heavenly thoughts again; when the *Devil* lays his Snares to entrap and deſtroy me, I will flie for help to the tender Mercies of my *dying Lord*, and the Enemy will ſoon withdraw, and find himſelf diſappointed; if luſt be kindled in my breaſt, and ſtir my body to rebellion, I will reflect on the *Agonies* of the *Son of God* for my ſake, and preſently thoſe impure fires will be quenched; If I am tempted to cheat and defraud my Neighbour, I will conſider that it was but the other day that I vowed to be honeſt, and took

the

the *Sacrament* upon it, and immediately the vicious Inclination is nipp'd in the bud, and hindred of the means of conception; if I design to be revenged for an Injury offer'd me, I will consider that it was but lately that I swore unto *God* upon the *Body* and *Blood* of my *Saviour*, that I would love and forgive all the World, and presently all these vicious Inclinations are hush'd in silence and profound tranquillity; for in any sort of suffering or distress, I find no comfort, no relief comparable, to the consideration of my afflicted *Saviour*; in his *wounds* I can *lay me down and sleep* securely, these are the defences and supports of my Soul, in any temptation that assaults, in any affliction that befalls me. For how can I think any labour too great, when the *Holy Jesus did* and *suffered* so much for me? how can I think any Pains too much when Eternal *glory* is the end of my labour? how can I think much of obeying my blessed *Masters* Commands, or grudge to spend a few moments here in the severest Exercises of Holiness and Vertue, when in a short time I shall en-

joy the *holy Jesus face to face*, and shall have nothing else to do throughout a long and *blessed Eternity*, but to enjoy a *Heaven* of pure Pleasures, and bath my faculties for ever in fresh delights; to converse with the Fountain of all love and goodness, and eternally chant forth Praises to him, and in the vision of his beauty and goodness, to live in everlasting raptures of joy and Love? upon these Considerations ought I to neglect my most important Interests, for every impertinent trifle to sell my Soul for a little Money, and give immortal *Hallelujahs* for a Song? No! I will treat my *Saviour* with chearfulness and a clean heart, who treats me with a Feast above the desert of *Angels*; Angels cannot make him more happy then he is, they can only sing his Praises, and to their *Hallelujahs* will I joyn mine: nor shall my Joy make it self visible only in my *Anthems*, but it shall be more illustrious in a *Holy* and *Religious Life*; for this Blessing which I receive is a *Sacrament*, 'tis an Oath that obliges me to Obedience, to Justice and Temperance, and the Practice of every

every other Vertue. And therefore, *O my Soul*, what though thou toileſt and laboureſt now to mortify thy Luſts, and ſubdue thy Paſſions, it will not be long before thou find'ſt ſuch pleaſant gales, ſuch glorious proſpects, as will make infinite amends for all; for what Luſt is there ſo dear to thee, that thou ſhouldeſt not willingly *Sacrifice* to the hopes of Immortality? What duty ſo difficult that thou ſhouldſt not chearfully undergo, whilſt thou haſt the *Crown of Glory* in thine Eye? what difficulties is there that can daunt thy good reſolutions, while they are animated with this Perſuaſion, that if thou haſt thy *fruit unto holineſs, thy end ſhall be everlaſting Life.* Rom. 6. 22. and therefore from this very inſtant I reſolve, with holy *David*, that *I will take no wicked thing in hand, I hate the ſins of unfaithfulneſs, there ſhall no ſuch cleave unto me; I will walk all my Days with a perfect heart, for I have ſworn, and am ſtedfaſtly propoſed to keep thy righteous judgments. O! that my ways were made ſo direct*, that my whole Life might be one continued Act of Gratitude and O-

bedience, for *who O Lord is like unto thee?* or what in Heaven or Earth, which hath or boasts of any Excellence, *can be compared unto my God and Saviour?* for thy Works are just and true, thy Precepts right and equitable, thy Providence great and glorious, and all things are governed by it, after a most wise, and holy, and good, and wonderful manner I do again resolve therefore as I *live* by the *mercies of God*, so I will live to his Glory; and nothing shall make me weary of loving and serving him; but I will as far as I can, imitate the Adorations and Obedience of the *Seraphim*, till they carry me to Heaven, where I shall bow down to, and exalt in my *Saviour* for ever. All honour, and glory, and praise, be therefore ascrib'd to thee, *O Glorious Redeemer*, may *Heaven* and *Earth* and all the *Creatures* set forth thy Excellencies: and in this general consort I will joyn, my mouth shall sing thy astonishing Works, thy great Glories; and I will never cease to praise and adore my *God*, while I have a Being.

Of Faith and Love as they are neceſſary Diſpoſitions to the bleſſed Euchariſt.

Proceed then (*my Soul*,) in theſe moſt pleaſing Contemplations, and ſuſtain thy ſelf againſt all deſponding thoughts, by a firm *Faith* in the Divine Goodneſs, and an ardent *Love* of thy *dear Redeemer*; for thy *Faith* ſhould be proportion'd to the excellency of thy enjoyments, and thy *gratitude* be adequate to the beneficence of thy Patron. And therefore now diſmiſs all worldly thoughts, and wholly fix thy mind upon the Myſteries, and by *Faith* and *Contemplation*, look into the Abyſs of the Divine Mercy, till thou bee'ſt even raviſhed and ſwallow'd up with wonder and admiration! Let every fleſhly and turbulent deſire be aw'd in ſilence, and all Imaginations of things in the Earth flee from before thee. Let Dreams and fancied Revelations, let every word and thought give way; and even the *Soul* it ſelf ſtand mute, and be employ'd in the Contemplation of

thy *Saviours Love*, for he is worthy to receive all *Duty*, and *Honour*, and *Prqiſe* for ever; the utmoſt thou canſt do is his juſt due, and thou oughteſt to take unſpeakable Delight, in *loving* and *believing* in him; nothing elſe but this ſhould give thee any ſatisfaction, and that, when thou haſt laid thy ſelf out entirely upon it, thou canſt not but be conſcious of thy diſability, to riſe up to the dignity of that Subject. Thy heart is too narrow, to comprehend his unbounded Excellencies, his Beauty and Power, and Glory, and *Love*, exceeds the largeſt comprehenſions of any human Mind. And as the brightneſs of his *Majeſty* is unconceivable, ſo are the Bowels of his everlaſting *Mercy*, *Draw near with faith* then *my Soul, and receive this Holy Sacrament to thy endleſs Comfort.* And though the vileneſs of thy own condition, and eſpecially the infinite faults and frailties of thy Life, might reaſonably ſhut thee out from any hope, that ſo Great and Holy a *God* ſhould admit ſo polluted a wretch into Communion with him; yet the *nails* and *ſpears* proclaim thy deliverance

rance, and atteſt thy Reconciliation with *Chriſt*, provided thou ſincerely *Believe* and *Love* him. The *Souldier* opened thee an Entrance into his ſide, and into the *Cleft* of thoſe *wonnds* thou mayſt retreat with ſafety; thou mayſt with confidence look up to that powerful *Interceſſour* at *God's right hand*, and there thou mayſt find comfort. Did my *Saviour* give ſuch a price to purchaſe my Salvation, and ſhall I think he will caſt me into thoſe Flames, out of which he ſo dearly reſcued me? did *God* ſend his Son on purpoſe to preſerve me, and can my Infidelity prompt me to think he will loſe his end in ſo glorious a work? Away ye miſgiving thoughts, diſhonour not the *unlimited Goodneſs* and *tender Mercy* of my *God*; for my *dear Redeemer* had no other Errand into this world, no other deſign in putting on our nature, no other end in *dying* then to ſave *Sinners*, *God* would not have ſent his *Son* into the world, had not the Embaſſy upon which he was employ'd, been of the higheſt moment and concernment to thee; and what other end, beſides doing

ing the greateſt Good, could a good *God* propoſe ſo great a Tranſaction? And therefore deſpond not, *have a lively Faith in God's Mercy*, for if there had been no *Sinners*, there had needed no *Saviour*, if *Sinners* cannot be Sav'd, no *Man* ever entered *Heaven*; if *Sins* be unpardonable, *Jeſus* died in vain. Therefore my *Soul* do not argue againſt thy Felicity, but be aſſured, though thou haſt *Sinned* againſt a glorious *Majeſty* who dwells in *Heaven*, that if thou *confeſſeſt thy wickedneſs, and art ſorry for thy offences*, thou haſt a *Friend* there a *Mediator* to make thy Peace, an *Advocate* to plead thy Cauſe, who appears in thy ſtead, and intercedes for thy Pardon, in the *high Court* of *Heaven*; if thou bee'ſt afraid of thy condition, learn to *love*; *for perfect love* certainly *caſts out* all anxious and deſponding *fear*, and when thou art united to thy *dear Redeemer* by *Love* thou wilt be endowed with his *Spirit*, adorned with his *Graces*, advanced to the *dignity of Angels*, in his gracious deſigns for thy everlaſting Felicity. Do thy Deligence to *Love* him, who hath ſo wonderfully

derfully *Loved* thee; who hath *ſtretch-ed out* his Arms on the *Croſs* by that Poſture to ſignify his readineſs to re-ceive *Sinners* into his Embraces, when they flee to him for ſuccour. Oh, the eight, and length, and aſtoniſhing *Love* of *Chriſt*, who can ſufficiently dmire it, that the *Holy Jeſus* ſhould dvance poor mortal Men to ſo Bleſſed Condition? Oh, how ſweet, how xquiſite are the Pleaſures that are re-erved for them that *fear* him, that de-ight themſelves in his *Love*, that are ntirely devoted to his *ſervice*? this s a Subject for an *Angels Song*! for no Tongue can worthily expreſs the won-derous joys, the tranſports, and raviſhing xſtacies, which fill thoſe pious Souls, nflamed with the *Love*, and employ'd n the *Contemplation* of my *God* and *Saviour*. *Praiſe the Lord, O my Soul*, nd let all thy Powers be acted with uch *Love* and *Wonder*, that thou mayſt reak forth into all the Expreſſions of oy, that admiration and gratitude can nſpire thee with. *O that I had wings ike a dove, for then would I flee away nd be at reſt; lo then would I get me a-*

way

way far off and remain at a distance from this *sinful World*, for whose Excellence and Happiness is comparable to the pious and devout Soul's, where *God* takes up his residence, and sustains the heart that entertains him with his *glorious Body!* Oh Grace unspeakable! Condescension most amazing! O Love unmeasurable! *Lord what is Man that thou shouldst thus visit him?* or what can he render unto his *God* for these Inestimable Benefits! Alas! I have no return to make but a poor worthless Heart, and this is yet a farther instance of thy *Love*, that thou expectest no other Testimony of gratitude, but my self, and my sincere affections. Disdain not, *Lord*, this mean, this homely dwelling; for I most willingly, most thankfully, embrace the Offer; I am thine entirely from this moment; make me to live and grow in thee, and correct my vitiated Palate that I may truly relish thy *Heavenly Delights*, and lose all taste, all appetite for any other? Oh, do thou *possess my* whole heart, *exalt* my affections, and *quench* the thirst of my longing *Soul* with those *Rivers of Pleasure, which flow at thy right hand for evermore.* S

St. *Bernard*'s *Meditation* and *Prayer* relative to this preparatory *Grace*.

THE Calice which thou (O ſweeteſt Saviour Jeſus) didſt drink, hath made thee infinitely Amiable; it was the work of my Redemption. Certainly nothing does more pleaſingly invite, or more profitably require, or more vehemently affect me then this Love: *for by how much lower thou didſt for me deſcend in the declinations of thy humility, by ſo much art thou dearer to me in the exaltations of thy Charity and Glory. Learn,* O my Soul, *how thou oughteſt to* Love *Chriſt, who hath given us his Fleſh for Meat, his Blood for Drink, the water of his ſide to waſh away our ſins, and his own Life for the Price of our Redemption. He is frozen and benum'd, who is not inflamed by the illuſtrious flames of ſo great a* Charity.

I.

Bleſſed Saviour Jeſus, *the Author and finiſher of our Faith, the fountain of Life and Salvation; by thee let us have acceſs to thy Heavenly Father, that by thee he may accept us, who by thee is revealed to us. Let thy innocence and purity procure pardon for my uncleanneſs and diſobedience; let thy humility extinguiſh my Pride and Vanity; thy Meekneſs my Anger; and thy* Charity *cover my innumerable Tranſgreſſions.*

II.

O Bleſſed Advocate and Mediator, intercede for me with thy Father, and mine, thy God, *and mine; and grant that by the grace which thou haſt found, by the Prerogative which thou haſt deſerved, by the mercy which thou haſt purchaſed for me, that as thou wert partaker of my ſufferings and infirmities, ſo I by thy Death and Reſurrection, and by thy infinite gracious Interceſſion, may be made Partaker of thy Holineſs and thy Glory.*

III.

LET the Brightneſs of the Divine Grace for ever ſhine upon thy Servant, that I being purifyed from all Errour and Infidelity, from weak Fancies, and curious Enquiries, may perceive and adore the Wiſdom and the Love *of* God *in the Truth and Myſteriouſneſs of this Divine* Sacrament: *And be pleaſed to lighten in my Spirit ſuch a burning* Love, *and ſuch a ſhining Devotion, that I may truly receive thee and be united unto thee; that I may feed on thee the Cœleſtial Manna, and may with an Eye of Faith ſee thee under the Cloud and in the Veil and at laſt may ſee thee in thy glorious Kingdom.* Amen.

Of the Remembrance *of our Bleſſed* Saviours *Paſſion abſolutely neceſſary in our* Preparation *to the* Holy Sacrament.

AWake now, *my Soul*, and ſhake thy ſelf from the Duſt; read this Account with due Attention, weigh every circumſtance nicely, and exerciſe thy Compaſſion as well as Wonder. Conſider that it was the *God of infinite Glory* that did not refuſe to take upon him thy nature; 'twas the *Judge of all the World* that was pleaſed to ſtoop to the condition of his meaneſt Servants; 'twas thy *Lord and Saviour*, thy *beſt and deareſt friend*, that was *reviled* by the Tongues of inſolent and unjuſt Men; 'twas the *Holy and Immaculate Lamb of God*, that was delivered into the *hands of Sinners*; of *Sinners* ſtupid and bent upon Wickedneſs even to a Prodigy. Behold, *my Soul*, thy *deareſt Saviour* enters into a *Garden*, where he finds nothing but Deſolation; The *Olives* which are Tokens of Peace, denounce War againſt him: The *Plants* there do groan, the *Flowers* are but

Flowers

Flowers of Death, and the *Fountains* were but *Fountains* of *Sweat* and *Blood*! There the *Holy Jesus* began to *taste the bitter Cup*, for his *Soul was exceeding sorrowful even unto Death*; and then betook him to his great Antidote (which himself the Great Physician of Souls prescribes to all the World to cure their Calamities) he *falls* on his *face* and *prays* with an intention great as his sorrow, and prefers his Petitions in the multitude of his inward griefs, his *pains* were acute and to any but *Jesus* insufferable, and if duly considered every circumstance of that *Agony* is productive of wonder, 'twas in a *cold night*, when the *High-Priests* Servants could not be without a *fire* within doors, while thy *compassionate Saviour* was abroad in the *cold Air*, and lay *prostrate* on the *cold Earth*; and the *sweats* of *Blood* which stream'd from his *Holy Body* down upon the ground gave abundant Evidence of the unconceivable anguish of his *Soul*. Then came *Judas* beginning war with a *kiss*, and breaking the Peace of his *Lord* by the *Symbols* of kindness; and now who can hear without a very sensible grief, how cruelly

cruelly they treated thy Divine *Saviour*? how they proceeded in their Murderous Violence, how they *bound* his Holy Hands, and *drew* this meek *Lamb of God*, who *opened not his mouth to the ſlaughter*, with all the contumelious Indignities due to *Robbers* and *Murderers*? That adorable Face, which *Angels* behold with *Reverence*, and *Joy* unſpeakable, that ſheds its bright beams of light, and fills all *heaven* with traſport and triumph; was then *defiled* and *ſtain'd* with the ſpittings of *unhallowed lips*; *ſtruck* with the *Palms* of *Sacrilegious hands*, *covered* and *blindfolded* in deriſion; and the *Lord* of the Univerſe made a laughing-ſtock to the *rabble* and inhumanely *buffeted*, as if he had been the vileſt of ſlaves, after that he was dragg'd to the *High-Prieſts*'s Palace, and adjudged to death as a *Blaſphemer*, for confeſſing the truth; and was delivered firſt to be *Scourg'd*, which the *Souldiers* executed with violence and unrelenting hands; expoſing his *Virginal Body* to nakedneſs, and tearing his *tender fleſh* till the *Pavement* was *purpled* with a ſhower of Holy *Blood*. He who had *done no Sin*, *neither*

ther was guile found in his mouth, nay, he who had *gone about* conſtantly *doing good*, and ſignaliz'd himſelf by Miracles of Mercy without number; This *Man* is refuſed, and *Barabbas* a *Traytor*, a Thief, a Murtherer, a *Captain* to thoſe ſeditious Perſons with whom he made his *Inſurrection*, one *Publickly* and *Notoriouſly* guilty of the Crimes laid to his Charge, was preferred before him. (*O my Soul*) how *unequal* was the compariſon! how *abſurd* the exchange? how *infatuated* the Perſons that made it! how *corrupt* the judge that allow'd it! And all this would not ſatisfy their Fury, but ſent him bound to *Herod*, that he might be yet more expoſed to Contempt and Shame, having *cloathed him with purple*, and *crown'd him with Thorns*. And ſtill neither the *bitterneſs* of his ſorrows, nor the *unexampled Meekneſs* with which they were endured, made any impreſſion upon theſe Blood-thirſty *Jews*, but they led him out of the *Gates* of *Jeruſalem*, all the way loading him with his *Croſs*, till they came to *Calvary*, a Place *difficult* in the aſcent, *eminent* and apt for the publication of ſhame,

a Hill of *Death* and *Dead-bones*, polluted and impure, and there they nail'd *Jesus* with *four nails*, fixed his *Cross* in the *ground*, which with its fall into the Place of its Station, gave infinite torture by so violent a *Concussion* of the *Body* of thy *Lord*; which rested upon nothing but four great *wounds*. He was *crucify'd* (a Death by which none but slaves, and the vilest Malefactours were punish'd) and that *naked*, no regard being had to *Modesty* or the Rules of *Decency*; and in the midst of *Thieves*, as the worst of all *Malefactors*. And there he *langaished* under an insufferable *thirst*, occasioned by his being so violently transported from place to place, by his cruel *Agony* in the *Garden*, by his loss of Abundance of *Blood* in that *Sweat*; but alas! *Vinegar and Gall* are the refreshments allowed him after his Toil; such was the *pity* his *fainting Spirits* found, such the *recruits* of his *thirsting Soul*. And after all, the *High Priests* mocked him, the *common People* shook their heads, his *Fellow sufferers* upbraided him, and all that pass'd by, did *shoot out their arrows, even bitter words*, He was

likewise

likewiſe expoſed to the *Sun* and the *Wind*; which ſearch'd his *wounds*, and made his *pains* more grevous, his *Mother* and his *beloved Diſciple* were ſtanding by his *Croſs* in the Poſture of Perſons diſtracted by their Sorrows, and this alſo increaſed his *Torment*; and thus the *Holy Jeſus* in the height of all his acute Pains *cried with a loud voice, and gave up the Ghoſt*. Such was the ill entertainment the *Saviour* of the world found. Such the rudeneſs of Men to their great *Benefactor*; that he, that came into the *world* only to do good, was above all others in it worſt treated! So was this *King of Heaven* ridiculed by his own Creatures, and his Almighty *Majeſty*, by all poſſible Methods expoſed to the deriſion of Prophane *Rebels*. Remember this (*my Soul*) for what will move thy tendereſt *pity*, what, thy *aſtoniſhment*, if thou art inſenſible at this relation? Conſider the dignity of thy *Redeemers* Perſon, who was the *eternal* and only *begotten Son of God* far above all *Principalities and Powers, higher then Angels or Arch-Angels*, adored by all the *Cœleſtial Hoſts*.

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He was the delight of *Heaven*, the joy of his *Father*, in whose bosom he had perfect *Felicity*, and should have enjoyed it to all *Eternity*, whatsoever had become of us. This Holy and compassionate *Saviour* was contented to exchange the Musick of *Angels*, and the Pleasures of *Heaven*, for *Reproaches* and *Agonies*, *Scorn and Tortures*, that so he might expiate thy Offences, he suffered only that thou mightest suffer nothing: and will not this elevate thee into the highest Key of Praise? for never was any *instance* of *kindness* so engaging, so irresistible, as that most *shameful* and most *bitter Death*, which the *Lord of Life* did submit to, for the accomplishing of the most *glorious Work* of *Mans redemption*; this is the consideration which of all others should *excite* thy *devotion*, most fervently, *entertain* it, most agreably, and *raise* it to the loftiest pitch. Surely it is not in the Power of Man to find out any *requital* answerable to such bounty, for how should the *narrowness* of a *finite* mind extend to any thing fit to be *compared* with *infinite* Compassions? how should a poor *Crea-*

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ture be capable of any recompence ſuitable to the Mercy of an *Almighty Creature*? yet ſo wonderfully is this matter ordered, that even thou (*my Soul*) mayſt find ſomething that will be acceptable to thy *all merciful Saviour!* There is a *Table* provided for thee where thou mayſt exerciſe thy *Faith*, and *Love*, and *Euchariſt*; where no common *Food* is placed, but the Divine Entertainment of *Chriſt's own Body* and *Blood*. An Entertainment delicious above all that thou (*my Soul*) canſt conceive or expreſs! for there thou art admitted into thy *Saviour's* Preſence, and made Partaker of the Bleſs of *Angels*. Oh infinite Love! Oh Bowels of Mercy, was any thing like this heard of? that thou my *Bleſſed Lord* ſhouldſt *dye* for *vile offenders*, and after that to feaſt them with this *Heavenly Manna*, who can without Amazement think of *Bowels* ſo enlarged? who can forbear *admiring*, *adoring*, *exalting* with tranſports of Joy at the infinite Goodneſs of thee my *Saviour*, and the *Love* wherewith thou Lovedſt us? *Bleſſed* for ever *Bleſſed* be that aſtoniſhing and unſpeakable Good-

neſs. All *Honour* and *Thankſgiving* be unto thee for ever, for ſhedding thy moſt precious *Blood* to redeem me, and for the ſweet *Pledges* and lively *Memorials* of thy *Love* in the *Holy Sacrament*. All *Glory* and *Praiſe* be to thy *infinite* Compaſſion, which from the bottom of my heart I *admire* and *thankfully* adore. I will from henceforth deface all the Records of Vanity and Folly, of Sin and Iniquity that have found a place in my Memory; and there will I treaſure up the *hiſtory* of my *deareſt Jeſus* his *Undertakings*, of his *Sufferings* and his *Love* to me; and thence will I tranſcribe the Copies of *Obedience* into my Life and Converſation, for nothing but thee can ſatisfy and fill the impatient Deſires of my enlarged *Soul*, thy Bleſſed *Body* and *Blood* ſhall be my Spiritual *Suſtenance*, here will I ſeek for *ſtrength* againſt Infirmities, here apply *Balm* to my Wounds, and *Phyſick* to my Diſeaſes, and hither fly for *refuge* in all my fears, and dangers, and temptations, that thou mayſt find me having on the *wedding Garment*, and that the *Food* that I receive there may nouriſh

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me up to the Rewards and Happineſs of thy glorious *Kingdom*.

St. *Gregory's Prayers upon the* Paſſion *of* Chriſt.

I.

I Adore thee holy Lord Jeſus, hanging upon the Croſs, and bearing on thy venerable head a Crown of thorns; and I humbly beg, by the Croſs, to be delivered from the deſtroying Angel.

II.

I Adore thee, holy Lord Jeſus Chriſt, expanded on the Croſs, with five great wounds in thy nail'd hands and feet, and piers'd ſide: And I humbly beg, that thy dire and gaſtly Wounds may be a healing Remedy to my ſin-ſick Soul.

III.

I Adore thee, O holy Lord Jesus, panting under the sad weight of the sins of the whole World: And I humbly beg, by that unconceivable bitterness of sorrow thy innocent Soul suffered in that moment when it left the Body, have Mercy upon my Soul in the Moment of her departure hence.

IV.

I Adore thee, holy Lord Jesus, lay'd in the Sepulchre, and Anointed with Myrrh and Aloes: And I humbly beg that thy Death may be the Life of my Soul.

V.

O Save, holy Jesus, the good shepherd, who laid down his Life for his sheep, save and preserve the righteous, call home the wicked, justify the penitent, have Mercy upon all true Believers and upon me a miserable Sinner. Amen

Of Chriſtian Love, *as it is a neceſſary* Diſpoſition *to the Holy* Sacrament.

AND now (*my Soul*) I muſt ask thee again and again, *what ſhall we render to the Lord our God, for the* innumerable *Benefits, he hath done unto us?* of which that thou mayſt take another Proſpect, conſider, that next to entering into ſtrict Bonds of inviolable *amity* with *God*, and uniting thy ſelf in *Love* with the *King* of *Angels*, 'tis thy Duty to teſtify the ſincerity of thy *Love* to thy *Fellow Creatures*, for this is one great End of the *Sacrament*, to unite all *Chriſtians* in the *Bond of Peace*. The *Food* would not be ſo full of Vertue and Sweetneſs, but that it taſtes of the *Love* of the *compaſſionate Jeſus*; nor Would the *Cup* be ſo pleaſant but that it is the *Cup* of *Charity*, Surely, hadſt thou, *my Soul*, been in *Heaven*, when the holy *Jeſus* deſcended thence into the World, tho thou hadſt not known the *Particulars*

of his Errand, yet thou ſhouldſt have concluded, that doubtleſs he was employ'd upon ſome *great* Deſign of *Love*; to communicate from the Almighty *Father* ſome *mighty Bleſſing* to the World: and accordingly thou find'ſt, that though the *holy Angels* did not comprehend the *particular Intention*, and *Miſtery* of Chriſt's Incarnation; yet they concluded in the general, that it was intended for ſome *great* Good to mankind; as is apparent by the Anthem they ſang at his Nativity: *Glory be to God on high*, firſt ſignifying to all Men, that the Incarnation of the holy *Jeſus* was a very *great* Inſtrument of the *Glorification* of *God*; and *God* was pleaſed to reconcile his *Glory* with our Eternal Benefit, which was alſo part of the *Angels ſong, on Earth Peace, good Will towards Men*, the Lord of life came into the World *ſwallow'd up* with *Love*, and incircled with *Irradiations* of Affections and *good Will*. And now this *holy Feaſt*, which thou (*my Soul*) art approaching is a Remembrance of the *greateſt Love* that ever was, which thy Saviour ſhewed in dying for thee; and he

hath

hath *inſtituted* it to unite his *Friends* in the Bond of *Love* and *Peace*. When thou comeſt therefore to *feaſt* with *God*, thou muſt take all poſſible Care, that thy Mind may be like the top of Mount *Olympus*, ſilent and ſerene, without the leaſt wind or ſtorm of any paſſion to diſturb it, imitate the *example* of *God* himſelf, who is glorified in *Heaven* and *Earth*, in that he offers *Peace* to his poor Creatures, who have ſo highly offended him, he *beſeeches* us to be reconciled to him, when he could *eaſily* have deſtroy'd us. And can it be any *diſhonour* to be like *God*? is it any *diſgrace* to imitate thy deareſt *Maſter* in his Condeſcenſion and Patience, whoſe *Memorial* thou comeſt here to *Celebrate*? was the *Son* of *God*, a *Scorn of Men and the out-caſt of the People*? was the *King* of *Heaven* reduced to Wants and Neceſſities upon Earth, and had not ſo much as *where to lay his head*? was he, who *Loved his enemies* ſo *tenderly* as to *die* for them, *forſaken* by his Friends? was the *Lord* of *Glory perſecuted*, *abhorred* and *inſulted* by his Enemies, his *hands* and *feet* gored with *Pins of Iron*, *his limbs* diſtorted with *anguiſh*; *mock'd* in the

very *Agonies of Death* with a *bitter Potion*; and all this while not one *Syllable* of angry Reſentment, no wiſhes of *Revenge*, nor *Imprecatious* upon the *devoted heads* of thoſe *hard-hearted Jews*; but even in the *Extremity* of torment, a calm and kind Petition to his Father, a *word of bleſſing*? and doſt thou murmur and complain, when thy Friends *deſert*, or thy Enemies *ſlander* thee? art thou impatient to undergo the *Malice* and *Contradictions* of poor mortal Men? who *live* and *flouriſh* to day, and to *morrow* are gone, and the *place thereof know them no more*. Remember (*my Soul*) when thou findeſt thy ſelf apt to be out of Temper, for the *affronts* or *wrongs* thou ſuſtaineſt, even when moſt *unkind*, even when moſt *undeſerved*; compare thy *Sufferings* with thy *Saviours*: Then tell thy ſelf, that he who gave the Command to *Love thy Enemies, and pray for them who deſpitefully uſe thee*, did alſo *leave thee an Example* of doing it, in a coſe to which thine can never be parallel.

Conſider with all, *my Soul*, that another end of this Sacrament, is to engage

gage all who receive it to *pity the poor*, for it was for this, that the *Saviour* of the *World* left his Fathers Bosom, and came down from *Heaven* into our Nature, that he might *relieve* a *poor perishing World*, and *rescue* it from eternal *Ruin*. What a Glorious Recommendation of Charity is this, that the *Son of God* chose rather to do good upon *Earth*, then to reign over *Angels* in *Heaven*? and while he was here, the sole Employment he thought worthy of himself, was to *relieve* the miserable, to *feed* the hungry, to *cure* the blind and the lame, to *restore* the sick, to *instruct* the ignorant, and *reclaim* the rebellious. This was the *drift* of all his Actions, this the *Subject* of all his Miracles, and this the *Scope* of all his Doctrines. Consider this, *my Soul*, canst thou think any thing too *costly* for that *Blessed Son*, who never grudg'd to come down from *Heaven* into this *Vale* of Miseries, and *pour out* his *Blood* for thy sake? was it not much harder for him to *part* with *Heaven*, then 'tis for thee to *part* with a little *Mony*? or can you think it much to bestow an *Alms* for his sake, who

never grudged to *lay down his Life* for thine? *God* lends the *poor Man* his Name, and allows him to crave *Relief* for his *ſake*; he gives *Credit* from himſelf, to ask for what he ſtands in need of, and bids him *charge* what he *receives* upon his Account, and to *write* him down thy Debtor. Therefore *if thou hadſt known* (*who it is asked* an *Alms* of thee,) was as the *Holy Jeſus* ſaid to the woman of *Samaria*. Thou wouldſt not have ſent that *poor Wretch* away, who *deſired* for Chriſt's ſake to *relieve* him; This *Woman* becauſe the *Well* was *deep*, and ſhe had nothing to draw *water* with, and of her ſelf could not fathom ſo great a depth, *refuſed* the *Holy Jeſus*, juſt as thou doſt to give drink to a thirſty *Diſciple*; The merciful *Saviour* would in return have given her to *drink* of the *fountain* of *living water*, ſhe might have expected *Glorious* Compenſations from ſo *kind* and *liberal* a Pay-maſter; the Charitable Man ſows in the *richeſt Soil* in the *fruitful hands* of *God*, and his *Saviour*; where the ſeed being nouriſhed with infinite Bounty never fails to *encreaſe* and *multiply* a thouſand

thouſand fold. So, *my Soul*, thou mayſt ſafely reckon upon it; that ſo much as thou beſtoweſt in Works of Charity, ſo much with *vaſt Increaſe* and *Intereſt* thou haſt ſecured to thy ſelf in the *hands* of God; who will either *return* it to thee hither in *temporal Bleſſings*, or which is a *thouſand* times better, repay it thee with *infinite* Intereſt in the *weight* of an eternal *Crown* of Glory.

But (*my Soul*) remember that there is one inſtance of *Charity* remains which is of the *higheſt* Importance, and will fit thee in an *eſpecial* manner for this heavenly *Feaſt*. That is, to relieve the *Miſeries* which affect Mens *Souls*, and to do thy *utmoſt* Endeavour to recover them out of their *Vicious* Courſes. Conſider, the *ineſtimable* worth of a *Soul*, whoſe *Faculties* are made to reliſh *Angelical* Delights, to drink for ever of the *Divine Nectar* of *Contemplation*, of *Holineſs*, and *Love*; and to *feaſt* upon thoſe *Joys*, with which *God* entertaine himſelf, and all his *Choir* of *Angels*: and when their Bodies are mouldred into *inſenſible* duſt, their *Souls* muſt live for ever in *inconceivable* Happineſs, or

endleſs

endleſs Miſery; be *eternally* partaking either of the *Raptures* of *Angels*, or the *Horrours* and *Agonies* of *Damned Ghoſts*. And therefore (*my Soul*) conſider not the *ill Treatments* and *Scorns* thou mayſt at firſt encounter, but think how many a *dark mind* might be enlightned by thy *pious* Inſtructions; how many *head-ſtrong wills* thou mighteſt curb and reſtrain by thy *prudent* and *ſeaſonable* Admonitions. And thou knoweſt not but that theſe thy *merciful* Endeavours, may through the *Concurrence* of divine Grace, *impregnate* their natures with *diſpoſitions* of Vertue, and ſo by degrees *cultivate* thoſe *Diſpoſitions* into a State of Grace, and habitual Goodneſs, and prove *bleſſed Means* of their final recovery and happineſs. And if ſo, what better *Office* could'ſt thou have found in the World, or what higher *Dignity* could'ſt thou aſpire to, then to *ſave a Soul* from eternal Death. But if thy Endeavours ſhould prove *unſucceſful*, recommend their woful Condition to the God of all *Grace* and *Compaſſion*; and beſeech him to *commiſerate* their Impotence, and with the out-ſtretched

Arm

Arm of his Grace to *touch* their dead *Souls*, and *raiſe* them up into Newneſs of Life. So mayſt thou be filled with the *Treaſures* of Gods Mercy, the *Delights* and *Vertuous Diſpoſitions* of his *devout* Saints, and the raviſhing *foretaſts* of that Bliſs, which ſhall be always growing, till it be conſummated at laſt, in that *Eternal Feaſt above*, the *marriage Supper* of the *Lamb*, in the Glories of his *everlaſting* Kingdom, where is ſuch *great*, ſuch *perfect* Bliſs, as *Eye hath not ſeen, nor Ear heard, nor hath it entred into the heart of Man to conceive.*

I need add no more, but leave it to the *Meditation*, to the *Joy* and *Admiration* of every Devout Soul to *think* and to *enumerate* the Bleſſings of this *Sacrament*. And therefore ſhall ſtop here, and leave the reſt for *Wonder* and *Euchariſt*, we may pray here with all the *Solemnity* and *Advantages* imaginable, he that will *prepare* himſelf diligently, and *receive* it humbly, and *treat* it with great Reverence, and *paſs through* the *Miſtery* with *great* Devotion and the *pureſt* Simplicity, and *converſe*

verſe with the Purities of the *Sacrament* frequently, and with *holy Intention*; this Man ſhall underſtand more by his Experience, then the greateſt *Clerks* can by all their Subtilties, the Commentaries of the *Doctors*, and the Gloſſes of *inquiſitive Men*. Therefore he that deſires to enter furtheſt into the Secrets of this *Miſtery*, and to *underſtand* more then others, can better learn by *Love*, then by *Inquiry*.

Devotions *relative to the foregoing* Duties, *to be uſed in the* Days *of* Preparation *to the* Divine Myſteries.

I.

O *Almighty and moſt merciful Lord God, who art a ready help in time of need, who art a never failing friend to mankind, and a moſt tender lover of Souls, for whoſe everlaſting welfare thou haſt been alwayes conſulting, and haſt left no method of Love unattempted, to reſcue them from ſin and miſery, have pity upon me, and aſſiſt me with the Bleſſings and Graces of thy divine Spirit, that I may approach this heavenly Feaſt, with ſuch Reverence and Zeal, and fervent Devotion, as thou in thy Mercy wilt be pleaſed to accept. O viſit me with thy Salvation, teach me the right way, and lead me in ſuch Methods of holy Preparation, as may be proper and ſuitable to ſo exalted an Act of Religion, fill my Soul with thy Graces and heavenly Diſpoſitions, that it*

may

may be a Dwelling fit to entertain so divine a Guest. O take me into thy Custody; and as thou hast ordained this blessed Feast to be the food of Immortality, so grant that it may have its proper Efficacy, upon my soul in particular. Give me also, I beseech thee, a high Sence of the dignity of this divine Mystery, and of the exceeding great Love of my Saviour in it, and Consequent to that repleniſh my Soul with pious and inflamed Affections, with a profound reverence, and ardent devotion, that my heart may be a clean, tho' homely Receptacle for my Saviour, such as he will not disdain, and that being so well disposed a Guest as this divine, this glorious Feast, thou mayest bid me welcome to thy Table, and the food that I receive there may nouriſh me up to health and Life Eternal.

II.

II.

And now, O Father of Mercies, and God of all Comfort, perfect I beseech thee these gracious Designs upon thy Servant, to which end be pleased to impart unto me a Ray of thy heavenly light, a Beam of the Sun of righteousness, open mine Eyes that I may see the wondrous things of thy Law, that I may walk in them all my Days: set all my Sins before my Face, that I may speedily and earnestly and perfectly repent and forsake them. Give me a sight of my Infirmities, that I may watch against them, discover to me all my evil and weak Principles, that I may reform them; for thou, O Lord art my strength, my God, my Refuge, and only Deliverer: O be thou pleased to inspire my Soul with proper Thoughts of thee; teach my tongue fit Words to call upon thee acceptably; and enable my hands and every member to do the thing that pleaseth thee. Behold I commit my self wholly to thy Mercy, and deposite my Spirit into thy hands, O deal with me according to thy great Goodness, and not after my Sins and grievous Wickedness.

III.

III.

And when thou haſt begun a bleſſed Cure in me. O my God, I beſeech thee to complete it, that, being intirely recovered, and raiſed up unto newneſs of Life, I may in the perfect Health and Vigour of my Soul, ſerve and glorify thee for ever, excite in me ſuch a vehement Thirſt after this holy Feaſt, That I may caſt out every worldly and turbulent deſire, and admit no Partner in my Breaſt, but reſerve my whole heart for my bleſſed Redeemer. Heal thou me bleſſed, Phyſician of Souls and ſo ſhall I be heal'd; hold thou me up, thou Almighty Preſerver of Men, and ſo ſhall I be ſafe; take away from me whatever is offenſive to thee, and Implant in me all thoſe Vertues and Graces, which may conduce to my Souls advantage, and thy good Liking, and Exceptance of me. That being thus ſuſtained and ſtrengthned, I may mount on the wings of holy Zeal, and be conveyed from this valley of Tears, to the Joys of thy Cæleſtial Kingdom.

IV.

I doubt not, O Lord, of thy Merciful Care and Providence over me, of whoſe tender Love I have had ſo great and long experience. I rely upon thy Almighty Power, and commit my ſelf to thy all-wiſe Diſpenſations; I put my ſelf wholly into thy hands, with an humble Faith in thine infinite Mercies truſting thee both with Soul *and* Body *for ever. Thy infinite Mercies will no more ſuffer me to deſpair, then my own condition without it could have juſtified my hope. Thou haſt ſent thy* Bleſſed *Son into the world to dye for me, and to honour this Mortality with the Glories of his Reſurrection, and therefore this Exaltation is my joful hope, this my firm and only Confidence, and tho' I am a miſerable* Sinner, *yet the Participation of this grace will not ſuffer me to deſpond. And ſince,* O Bleſſed God, *thou haſt given me ſuch aſſurance of my reconciliation with thee, pour thy Love into my heart, and let it over flow, and be ſo entirely filled with thy pleaſures, that there may be no room left for the trifling Vanities here*

below

below: I am asham'd and tired of living after the way of the World; the very sight and hearing of transitory Objects is troublesom? for thou, my God, *art the most Excellent Being; in thee alone is plenty and fulness, sweet refreshment, and ravishing delights, thou art all that can satisfie the unbounded desires of* my Soul, *thou art the staff of my hope, the end and sum of all my desires: O knit me to thee with the bands of an entire and holy affection; set me at liberty from this Clog of Earth, and give me wings of ardent Zeal and pure Devotion, that I may soar aloft, and take my flight higher than* Heaven *it self, and find my rest in thee; make me to live and grow in thee, and correct my vitiated Palate that I may truly relish this Heavenly Banquet of* Love, *and loose all taste, all appetite for any other satisfaction.*

V.

V.

BEhold, O thou that dwelleſt in the Heavens, thine only Son who was content to die in the moſt painful and ignominious manner upon my Account. Conſider, O thou tender Lover of Souls, *who it is that ſuffered, and at the ſame time think for whoſe ſake he ſuffered ſuch bitter things. O thou, whoſe wonderful Wiſdom contrived the whole Myſtery of Man's Redemption, reflect I beſeech thee, upon my Bleſſed Saviour, who felt the Torment of a moſt dolorous Death, to reſcue me from ſin and miſery. O let this unſpeakable Inſtance of Condeſcenſion and* Love, *be ever before thine Eyes! ſee thy beloved Son in whom thou art well pleaſed, extended on the Croſs; behold, his ſacred ſide piers'd with a ſpear, and his Holy Hands and Feet ſtained with innocent Blood, and then pardon my Iniquities, and acquit me of the Puniſhment they have deſerved, and for the time to come inſtil in me ſuch Holy Principles of* Love *and* Obedience, *that I may chooſe the way to truth and righteouſneſs, and be never one*

Moment

Moment unmindful of him that dyed for me. For I am determined from henceforth not to know any thing, save Jesus Christ and him Crucified, lest other vain misstaken Notions should draw my knowledge of from the firm bottom of Saving faith; O let this wonderful Love *of thine take possession of all the* Love *I am Capable of. Accept me, entirely devoted to thy Service from this Day forward, a Sacrifice of praise and perpetual thanksgiving, humbly beseeching thee, that the Oblation of thy Dear Sons blessed body, represented in this Sacrament, may be effectual for the Salvation of me, and of all thy faithful People.*

VI.

It is the earneſt deſire of my Soul *that thy* Love *may be perfect in me, and for which purpoſe, poſſeſs me, O Lord, with a full Sence of thy Charity towards me, that ſo I may extend my Affection to all my fellow-Chriſtians whereby I may be powerfully moved to put on Bowels of Mercy, to be tender hearted, rich in good Works, ready to diſtribute, and willing to communicate, according to my Ability. O plant in my heart Gentleneſs and Patience, a meek and long ſuffering Spirit, let me by the Example of my Bleſſed Lord Love my Enemies, and do to them Offices of Civility, and Tenderneſs and Relief; receiving Injuries with meekneſs, patiently bearing every Croſs Accident, and with Charity returning Bleſſing for Curſing, Good for Evil, that I may never remember any Injury to the prejudice of any Man, but always propound thee for my Pattern, thy Mercies for my preſident, thy Precepts for my Rule, and thy Spirit for my*

my Guide, that I ſhewing Mercy here, may receive the Mercies of thy glorious Kingdom, in the full Frution of the Face and Excellency of God the Father, Son and Holy Ghoſt, *to whom be Glory and Praiſe, Honour and Adoration, Thankſgiving and Euchariſt now and to all Eternity.* Amen.

Another Prayer *to be uſed in all the* Days *of* Preparation *to the* Bleſſed Euchariſt.

O *Holy and moſt* Bleſſed Saviour Jeſus, *who art infinitly glorious in thy own Righteouſneſs and Holineſs, and doſt for ever will and act according to thy own divine Nature, which is the moſt perfect Rule and Pattern of Goodneſs; whoſe ſpotleſs Nature no evil can approach, who rat of pure Eyes then to behold iniquity. I admire thy Goodneſs, I adore thy Mercy, I am aſtoniſhed at thy miraculous Loving Kindneſs; that after ſo many heinous Provocations, I have given thee,*

(*for*

(for which thou mighteſt have juſtly ſhut thine Ears againſt me for ever) thou haſt pitied my Miſery, and given me Opportunity to partake of the greateſt Bleſſing I can receive in this World, even the Body and Blood of thee my glorious Redeemer, I therefore moſt Humbly confeſs my own Vileneſs, and thy unſpeakable Mercy; I moſt thankfully praiſe thee, and exult in thy marvellous Love, and exceeding Bounty. For this is entirely thy own all-merciful Act, nothing on my part could lay any claim to ſuch inexpreſſible Favours. The more unworthy I am, the more conſpicuous is thy Goodneſs, the more amazing thy Mercy and Condeſcenſion. Since therefore, out of thy tender pity thou art pleaſed to ſtoop ſo low, and haſt thought fit to command my approach, to the Participation of thoſe divine Myſteries; the dignity whereof no Tongue of Men or Angels can worthily ſet forth! I will moſt gladly teſtify my ready Obedience, and moſt earneſtly beſeech thee, that my Infinite unworthineſs may not render me Odious in thy Sight, nor fruſtrate theſe ineſtimable Mercies to me. I will therefore ſupply my want of Ability, by the earneſtneſs of my

Zeal, and humbly beg of thee, that thou wilt fix my Intentions ſo entirely upon thy ſelf, that I may not eſteem or delight in any thing but thee. Let all the Pleaſures and Satisfactions on this ſide the Grave without thee my Saviour be counted no better then Chaff. Let me abhor moſt irreconcileably, whatever is offenſive to thee; and what thou delighteſt in, let me moſt eagerly deſire, and inceſſantly purſue. Let me have no true Satisfaction of any Enjoyment without thee, nor any Reluctancy in the moſt pungent Affliction I endure for thy ſake. Let the mention of thy moſt glorious Name be always a Refreſhment, and the Remembrance of thy unſpeakable Goodneſs and Mercy, an inexhauſtible Spring of Comfort to my Soul. Give me but thy ſelf, and whatever elſe thou with-holdeſt I am ſatisfyed. Thou whoſe Bowels heretofore yearned over the Multitudes, who came far to hear thy Saving Doctrin, and be healed of their bodily Diſtempers; O Merciful and Compaſſionate Jeſus, thou who wouldſt not ſend them away empty, but wert pleaſed to feed them by a Miracle, leaſt they ſhould faint by the way. Extend the ſame Compaſſion towards

towards me (O thou blessed Physician of Souls) and let this Sacrament sustain my fainting Spirits, for thou art the all-wise, all-merciful Redeemer, thou art the sweet, the reviving Food of sinking and weary Souls, and they who worthily partake of thy blessed Body and Blood are nourished unto Life Eternal. Send down thy Grace from Above, and let this qualify me to receive the Fulness of thy Mercy, help me to understand, and consider with reverence, to contemplate and with all diligence to walk worthy of this Mistery of Godliness. Draw this thirsty Soul to the Rivers of those Eternal Pleasures, to the Fountain of those Living Waters, that I may drink my fill, and live for ever. And, O Dear Jesus, let not my Sins obstruct thy Gracious Intentions of Kindness, but be Merciful and Compassionate to my poor Soul, to my Frailties, and Transgressions. Have pity upon me O King of Saints, Have pity upon me; and from the Throne of thy Majesty on high cast down a Compassionate Look. Possess my heart with thy fear, with meekness, and reverence; and grant me unfeigned faith, a clean Conscience, a true Charity, and a

tender Regard to the Good of all Mankind. Let my Body be in constant subjection to my Soul, my Senses to Reason, and my Reason to thy Grace; that so both the Outward and Inward Man may be Obedient, and disposed to perform thy heavenly Will; And fill my heart, my mouth and all my faculties with thy praise. That so founding my Satisfaction upon thee, and the blessed Interests of a Vertuous Life; I may grow in Grace, and be rich in Good Works, and go on with a satisfied and triumphant Spirit, from Imperfection to Strength, from Acts to Habits, from Habits to Confirmation in Grace; and may still more and more be confirmed in all the heavenly Graces, till they are finally consummated into Everlasting Glory. Then will I lay all my Victories at thy Feet, and with Palms in my Hands, and Hallelujahs on my Lips celebrate thy Praises to Eternity. Grant this holy Jesus for thy Mercies sake, and for the Honour of thy glorious Name, which is, and shall be Adored for Ever more. Amen.

Rules *of* Conduct *for the* Morning *of our* Reception.

THou oughteſt (*O my Soul*) to *welcome* the Day that brings thy *Saviour* ſo near unto thee, with Acts of *Joy* and *Thanksgiving*, thou muſt *praiſe* and *adore* that God who hath bleſſed thee with ſo *bleſſed* an opportunity to receive ſo *Great*, ſo *Divine* a Bleſſing, Thou muſt now diſmiſs all worldly thoughts, and wholly fix thy mind upon the *Myſteries*, and think the Thoughts of *Heaven*: for when *Chriſt* deſcends, he comes attended with innumerable Companies of *Angels*, who all *Behold*, and *Love*, and *Wonder*; and in this glorious Employment and Society, let thy *thoughts* be pure, and thy *mind* cœleſtial, and thy *Work* Angelical, and thy *Spirit* full of Love, and thy *Heart* of Wonder. For this is not an Act of finite, feeble Man, that can command *Material* and *Common Elements* to produce ſuch *Spiritual* and *extraordinary*

effects, but the Work of an *Almighty God*; not an invention or project of human reason, but the *institution* and *promise* of him, who *worketh all things* according to the *wise* and *wonderful* Counsel of his own unbounded Will. Therefore now thou art to exercise Acts of *special* graces, thou must lift up thy heart to contemplate the *infinite* Majesty and Greatness, the *admirable* Mercy and Goodness of him whom thou art to praise: thou must give *God* most *hearty* and *super-exalted* Thanks, with all the *transports* and *raviſhments* of Spirit, for ſo *unmeritable*, ſo *unſpeakable*, ſo *unrewardable* a loving-kindneſs; for he is the *firſt* and *principal Cauſe*, he is the *inviſible Worker* of this Miracle of Mercy. *Worſhip Jeſus*, *Love* him, *dedicate* thy ſelf to him, *recollect* what he hath done for thy Soul; for this *Sacrament* is the *Pureſt* the *Nobleſt* Refiner of Souls, the *Health* of the whole Man, the *reſtorative* of Spiritual Decays, the *Cure* of Vice, the *Curb* of Paſſions, the *Antidote* againſt Troubles and Temptations, the *Conveyance* of great Grace; the *ſtay* of Hope, the *ſupport* of thy Faith,

and

and the *mighty* Incentive of thy Charity. Therefore, ſpend the *Morning* (*O my Soul*) in the contemplation of his Mercies, conſider what *Glories* he laid aſide, with what *Meaneſs* he was inveſted, what *Pains* he ſuffered, what *ſhame* he endured, and what *rare Arts* he uſes to ſave thee; and after all, that he *intercedes* for thee perpetually in *Heaven*, preſenting to his *Heavenly Father* that great *Sacrifice* of himſelf, which Significant action is more prevalent, then if he had uſed all the *Eloquence* of *Men and Angels*. In the midſt of all theſe thoughts (*O my Soul*) add proportionable Exerciſes and Devotions, and addreſs thy ſelf to the *Solemnities* and *Bleſſings* of the Day.

A *Prayer* to be ſaid on the Morning of the *Communion.*

The *Addreſs.*

O *Moſt merciful Lord God, who art the Father of our Lord Jeſus Chriſt, and doſt through him beſtow ſo many good and perfect Gifts upon thy Creatures, I deſire for ever to Remember and Adore thy Goodneſs towards me, who haſt given me once more an Opportunity, of receiving the greateſt Bleſſing I can receive in this World, even the Body and Blood of my deareſt Saviour. Behold, O Lord my heart, and all its Deſires are before thee, to thee I fly for Succour againſt my Infirmities, O Grant that my Soul may be lifted up to thee, that I may be refreſhed by thy Sacrament, recreated by thy Grace, ſtrengthned by thy Spirit, and comforted with thy Miraculous loving-kindneſs; O let me not be famiſhed but receive me with ſome Crums of Heavenly Suſtenance, Grant that I may ſo worthily receive thoſe ſacred*

Myſteries

Myſteries of Salvation, as to have Chriſt dwelling in my heart, and that I may partake of this holy Feaſt, for the remiſſion of all my Sins, and the preſervation of my Soul againſt future Temptations; Aſſiſt me with thy Grace, draw me that I may run after thee, faſten and engage me with the Cords of thy Love, and grant me I beſeech thee, Good Lord, the Grace and Happineſs to taſt the ſweetneſs of thy Mercy and Compaſſion, raiſe my ſtupid Heart up to Heaven, and ſettle my Affections there, that they may no longer rove after the trifling Objects of Fleſh and Senſe, Do thou ſuſtain and refreſh my Soul with thoſe Symbols of Pardon, and raiſe my Devotions, as high as Humane Nature can go; that I may ſo paſs through this ſacred Ordinance, that I finally may attain thy Glorious Promiſes, and ſing Hallelujahs in the Preſence and Fruition of thee my God.

An *Act* of *Love.*

THEE alone, O blessed Jesus, my Soul desires; thou art Eternal Sweetness in my Soul. Pour into me the abundance of thy Love, that there may be no remains of earthly thoughts or sensual desires in my Breast, Thou true, enlivening, inexhausted Light, which Angels long to be illuminated with, spring forth into my Soul, and scatter the thick Darkness there, that the brightness of thy Love may shine and shed it self through every Corner of my Heart; for I would willingly forget all the World, and quit all sensual delights on this side the Grave, that so my Desires and Actions might carry me to thy Embraces, fly to thy Arms, and never cease the pursuit of my Lord, till I be hid in the secret place of thy Presence And now since thou hast given me the desire, so give me the attainment of thy Chast and Holy Love, fervent as my Desires, and entire as the Sincerity with which I ask it, Let my Head be Waters and my Eyes a Fountain of Tears, that these may speak for me, and testify the ardency

ardency of my Love, and the inward Delights I feel, too big to be contained within my Heart, and perpetually running over in Tears of Joy.

An *Act* of *Desire.*

O *Sweetest Saviour, it is too apparent, how apt I am to forget thy tender Mercies towards me and thy bitter Suffering for me, my continual Transgressions publish it, and my present Stupidity and Indevotion do declare it: Praised and adored therefore be thy mercy and goodness that thou hast prepared this Holy Table! as Lively Emblems of thy most meritorious Cross and Passion. Oh! that I may behold them with an ardent desire, that I may renew my sence of thy inexpressible Love. O fix my heart upon those true and Noble Joys, that I may always disdain the empty and transitory shadows, which Flesh and Blood is so foolishly fond of. O Well of Life, give me drink out of thy Pleasures, as out of a River, satiate my Soul with the Delights of thy Love, let all my desires and endeavours make up directly to that Blissful Place, where*

thou

thou O Compassionate Lamb of God, dost intercede on my behalf. Come, Lord Jesus, Come unto me quickly, that I may be comforted: shew me thy face and I shall be satisfied; Discover thy Glory and my Joy shall be full; my Flesh and my Soul thirst, pant for thee the living God, the Fountain of Life and of Salvation. O Convey me from this Valley of Tears, to the Joys of thy Cœlestial Kingdom.

An *Act* of *Contrition.*

BUT *Lord, how shall such a wretch as I dare speak unto my Lord, who am vile and sinful dust and ashes, I own with grief and shame that reproach and contempt are my due; and that I am unworthy to be named among thy Sons, or even thy meanest Servants. Scourges and Vengeance are the portion I have deserved, who by so many and so grievous transgressions have offended thy divine Majesty, and in particular I must confess to my own shame and confusion that I have been heinously*

heinously guilty of. * This O Dearest Saviour is my Condition and unless thou take pity upon me, I am undone and lost for ever. But I know O Lord, that thou desirest not the Death of a sinner, but rather, he should repent and live. Remember not Lord my offences, nor the iniquities of my fore-Fathers, neither take thou Vengeance of my sins, spare me good Lord, spare me, whom thou hast Redeem'd with thy most precious Blood and be not angry with me for ever. Thou O Lord never didst or wilt despise a Soul affected with a sence of guilt; I am heartily ashamed, and truly sorrowful, and do deeply hate all my sins, and am full of indignation against my self, for so unworthy, so careless, so continued, so great a folly. And therefore grant that in thy wounds, I may find my safety, in thy Stripes my Cure, in thy Pain my Peace, in thy Cross my Victory, in thy Resurrection my Triumph, and a Crown of Righteousness in the Glories of Eternity.

* *Here make a particular Confession of all those sinful courses you are most inclined to.*

An

An Act *of* Thanksgiving.

" ETernal thanks and praiſe be
" therefore rendered to thee my
" Saviour, for that unſpeakable good-
" neſs, which does not diſdain to be-
" ſtow the precious Gifts of thy Grace
" and Spirit upon a wretch unworthy
" the leaſt of all thy Mercies. Yea bleſſed
" and adored be that Liberality and
" long ſuffering, which in deſpight of all
" my provocations, hath invited me to
" this divine, this comfortable aſſurance
" of pardon and reconciliation. O wiſ-
" dom of the Father, which enableſt
" the dumb to ſpeak, open my mouth,
" and inſpire me with thy praiſe, that
" I may thankfully recount the bene-
" fits, which thou haſt from the be-
" ginning conferr'd upon thy Servant,
" O let me Love thee, with all my Mind
" and with all my Soul, and with all
" my Strength; becauſe thy bowels are
" ſo wonderfully enlarged, and has
" Loved me with ſuch an exceeding
" great Love, as to give me thy own
" precious Body to eat, and thy Blood

" to

"to drink, O that my power were
"proportioned to my will, that I might
"be nothing but consort and harmony
"to publish thy Praises, thy Glory,
"thy unspeakable Mercy, and Good-
"ness. May all the Zeal and Raptures,
"the Extacies and Heavenly Visions
"of the Saints; may all their Vertues
"and their Praises, may every Crea-
"ture in Heaven and Earth, May all
"that I have ever prayed for, and all
"that pray for me, contribute to
"thy Glory. And I desire at this time
"to receive thee into my heart with all
"the reverence and humility, with
"all the Gratitude and Love,
"with all the Faith and Hope, that
"is possible for the Tongues of Angels
"and Men to comprehend or utter,
"I desire to adore the brightness of
"thy Majesty, and joyn my heart and
"voice with those, whom thou hast al-
"ready admitted to thy Glorious
"Kingdom, in Hymns of Joy and
"Praise, saying with all the Compa-
"ny of Heaven, Glory to the Father
"whose wisdom created me, Glory
"to the Son whose Love redeemed me,

"Glory

" Glory to the Holy Spirit whoſe " Graces ſanctifyed me: Glory to the " Almighty and undivided Trinity, " whoſe Works are inſeparable and do- " minion without end. To thee belongs " praiſe, and thankſgiving, and ho- " nour, and bleſſing; and therefore all " honour, and power, and thanks, and " praiſe be unto thee, O Saviour of " the World, for ever and ever. *Amen.*

A ſhort preparatory Meditation to the Holy Sacrament out of St. Ambroſe.

" O With what great Contrition " of heart, with what a Flood " of Tears, with what Reverence, Fear " and Trembling, with what Purity of " Mind, and Chaſtity of Body, is that " divine Cœleſtial Myſtery to be cele- " brated? where thy fleſh, O Lord, " is truly received, and thy blood is " truly drank, where things moſt high " and low, divine and humane are " myſteriouſly intermingled; where

" the

" the Angels of Heaven are inviſibly
" preſent, beholding and aſſiſting in
" the celebration; and where thou, O
" Lord, art inconceivably preſent, both
" as the Prieſt, and the Sacrifice! O
" who can worthily either adminiſter
" or receive ſuch great tremend, cœle-
" ſtial Myſteries, except thou, the
" Omnipotent God, make him worthy
" of all thy Graces; even ſo come, Lord
" Jeſus.

Of the Circumſtances and Manner of Reception of the Divine Myſteries.

As ſoon as ever the Sermon is ended, fall upon your Knees with all imaginable Reverence and ſay.

" O Lord receive the Supplications
" of thy Servant, and give me
" thy Holy Spirit. I am now going to
" receive thee, O Bleſſed Saviour and
" Redeemer Jeſus, and now let my mind
" I moſt humbly beſeech thee be ſenſibly
" comforted,

" comforted, and my Faith confirm-
" ed with the Joys of thy bleſſed Pre-
" ſence, Let me find thee nigh at hand,
" and be affected as becomes one, who
" highly values the honour and hap-
" pineſs of ſuch a Union with thee.
" Let my Spiritual Delights be raviſh-
" ing ſweet, my Love of thee exceed-
" ing ſtrong and ardent, and my in-
" ward hungrings after thee refreſhed.
" Lord, grant me evermore this no-
" riſhment; and give me Grace that
" may be truly thankful for this won-
" derful Compaſſion, and to Love the
" my deareſt Saviour moſt affectio-
" nately in return for all thy goodneſs.
" And my Soul being thus diſpoſed
" and duly qualified to rejoyce in thee,
" I will with all the Zeal I am capable
" of, paſs through this Divine Ordi-
" nance, and ſecurely depend upon
" thy Mercy, that thou wilt pardon
" my wanderings and coldneſs, and in-
" finite unworthineſs, and that thou
" wilt aſſiſt me throughout that I may
" not loſe the mighty Benefits thou hast
" purchaſed for me.

Which done joyn with the *Congrega-*
ti

tion in the *Communion Service, adoring* the infinite Goodneſs of thy God, *Conſidering* the *great*, the *unparallel'd* Condeſcenſion of thy *Saviour*, whom the Heavens muſt contain till the Comſummation of all things, that he ſhould be content to dwell with his poor Servant.

The Prieſt returning to the Lord's Table, begins the Offertory, *ſaying one or more of theſe ſelect Sentences out of* Holy Scripture.

LEt your Light ſo ſhine before Men, that they may ſee your good works and glorify your Father which is in Heaven, Math. 5. 16.

In this *Excellent* Sentence, the *Holy Jeſus* exhorts all his *Diſciples*, to do Acts of *Publick* Charity; the *Oblation* of *Alms* is at all times highly commendable, but at the time of this *Sacrament* of *Love*, abſolutely neceſſary; and by no *means* to be omitted, and our Saviours de-

ſign

ſign here is not that Men ſhould gain applauſe to themſelves, but firſt to make Men in *Love* with *Goodneſs*, and in the next place, to engage them to give *God* the *Glory*.

Therefore, Lay not up for your ſelves treaſures upon Earth, where the ruſt and Moth doth corrupt, and where Thieves break through and ſteal: But lay up for your ſelves Treaſures in Heaven, where neither ruſt nor Moth doth corrupt, and where Thieves do not break through and ſteal, Mat. 6. 19, 20.

Here our *Saviour* certainly gives us the greateſt Encouragement, for he tells us to give *Alms* is the wiſeſt and moſt *advantageous* way, of encreaſing our Store, and providing ſumptuouſly for our ſelves, as appears *firſt* by the *uncertainty* of all terreſtial Enjoyments; The Moth and *ruſt* may corrupt it, or *Thieves* may break through and take our heaps of mony from us; and therefore certainly the *ſureſt* way is to lay it up in a ſafer place, *Namely*, by giving to the *poor*, and *God* hath *promiſed* to be our *Pay-maſter*, he hath

hath *promiſed* to ſecure it for us, and that we ſhall have it with *everlaſting* Intereſt, for *Theives* cannot *break through* the Walls of *Heaven*, and *ſteal* away the charitable Man's *Crown of Glory*.

Whatſoever ye would that Men ſhould do unto you, even ſo do unto them; for this is the Law and the Prophets. Math. 7. 12. &c.

While the Alms *are gathering ſay.*

" O Bleſſed God, what an amazing
" Love is this, that thou ſhouldſt
" own thy ſelf my Debtor: only for
" repaying thee part of what thou haſt
" lent me, and what is ſtill thine own
" by an unalienable Propriety. That
" thou who art the great God of Heaven,
" and Lord of this lower World,
" ſhouldſt thus acknowledge thy ſelf
" indebted to thy poor Servant, for
" that ſmall part of thine own which I
" repay thee in Works of Piety and
" Charity. O that I could give a
" Thouſand times more, thy Love de-
" ſerves it. O encreaſe my affection to-
" wards my Brethren, and confirm my

" Faith

" Faith in thee, I do utterly renounce
" all the Riches of the univerſe whenſo-
" ever they come in competition with
" my Duty to thee. I will never ſet no
" greater eſtimate upon them, then
" that they purchaſe me an Inheritance
" in Heaven, by relieving thy Mem-
" bers, whoſe Souls thou haſt purcha-
" ſed with thy Son's own Blood, and
" deſigned them with me to be Heirs
" of the ſame Glory. I adore thee, O
" my Lord! and I Love thee infinite-
" ly, and becauſe no Earthly Gift can
" bear Proportion to ſuch unſpeakable
" Goodneſs, I will give my Soul alſo,
" and *it ſhall be thine for Ever*. Amen.

Next to the *Offertory* is that Excellent *Prayer*, for the *Church Militant*, wherein we pray for the *Catholick* and *Apoſtolick Church*, *for all Chriſtian Kings*, *Princes*, *and Governours*, *for the whole Clergy and People*, *and for all who are in diſtreſs*. After which the Prieſt ſhall ſay this *Exhortation*. For it is very fit that *great* Myſteries ſhould be uſhered in with the Solemnities of a *great* Preparation.

"DEarly beloved in the Lord, ye "that mind to come to the "Holy Communion of the Body and "Blood of our Saviour Chriſt, muſt "conſider how St. *Paul* exhorteth "Perſons diligently to try and examine themſelves, before they preſume to eat of that Bread and drink "of that Cup. For as the benefit is "great, if with a true penitent heart

" and lively Faith we receive that Holy
" Sacrament (for then we Spiritually
" eat the Flesh of Christ, and drink his
" Blood; then we dwell in Christ, and
" Christ in us; we are one with Christ,
" and Christ with us:) So is the dan-
" ger great, if we receive the same un-
" worthily. For then we are guilty
" of the Body and Blood of Christ our
" Saviour; we eat and drink our own
" Damnation, not considering the Lords
" Body; we kindle God's wrath against
" us; we provoke him to plague us
" with divers diseases, and sundry kinds
" of Death. Judge therefore your-
" selves, Brethren, that ye be not Judg-
" ed of the Lord; repent you truly for
" your sins past; have a lively and
" stedfast Faith in Christ our Saviour,
" amend your Lives, and be perfect in
" Charity with all Men, so shall ye be
" meet partakers of those Holy My-
" steries. And above all things, ye
" must give most humble and hearty
" thanks to God the Father, Son, and
" Holy Ghost for the Redemption of the
" World by the Death and Passion of
" our Saviour Christ, both God and

" Ma

" Man, who did humble himſelf, even
" to the Death upon the Croſs, for us
" miſerable Sinners, who lay in dark-
" neſs, and the ſhadow of Death, that
" he might make us the Children of
" God, and exalt us to everlaſting Life.
" And to the end that we ſhould al-
" ways remember the exceeding great
" Love of our Maſter, and only Savi-
" our, Jeſus Chriſt, thus dying for
" us, and the innumerable benefits which
" by his precious Blood ſhedding he
" hath obtained to us; he hath inſti-
" tuted and ordained Holy Myſteries, as
" Pledges of his Love, and for a con-
" tinual Remembrance of his Death,
" to our great and endleſs Comfort.
" To him therefore with the Father,
" and the Holy Ghoſt, let us give (as
" we are moſt bounden) continual
" thanks ſubmitting our ſelves wholly
" to his Holy Will and pleaſure, and
" ſtudying to ſerve him in true holi-
" neſs and righteouſneſs all the Days
" of our Life, *Amen.*

Then shall the Priest say to them that come to receive the Holy Communion.

"YE that do truly and earnestly "repent you of your sins, and "are in Love and Charity with your "neighbours, and intend to lead a "New Life, following the Command-"ments of God, and walking from "henceforth in his Holy Ways; Draw "near with Faith, and take this Holy "Sacrament to your Comfort; and "make your humble Confession to Al-"mighty God, meekly kneeling upon "your knees.

"ALmighty God, Father of our Lord "Jesus Christ, Maker of all Things, "Judge of all Men; We acknowledge "and bewail our manifold sins and wick-"edness, which we from time to time, "have most grievously committed, "by thought, word and deed, against "thy divine Majesty, provoking most "justly thy wrath and indignation a-"gainst us. We do earnestly repent, "and are heartily sorry for these our "misdoings; the Remembrance of them "is grievous unto us, the burden of

"them

"them is intolerable. Have mercy upon us, Have mercy upon us, most "Merciful Father; for thy Son our "Lord Jesus Christ's sake forgive us all "that is past, and grant that we may "ever hereafter serve and please thee "in newness of Life, to the Honour "and Glory of thy Name, through "Jesus Christ our Lord. *Amen.*

Then shall the Priest stand up, and turning himself to the People, pronounce the following Absolution.

"ALmighty God our Heavenly "Father, who of his great mer-"cy hath promised forgiveness of sins "to all them that with hearty Repen-"tance and true Faith turn to him, "Have mercy upon you, pardon and "deliver you from all your sins, "confirm and strengthen you in all "Goodness, and bring you to ever-"lasting Life, through Jesus Christ our "Lord. *Amen.*

THIS not without reason that the *wise* Composers of our *Liturgy* have inserted those choice Texts at the *Communion* and commended them with this

Hear what comfortable Words our Saviour Christ saith to all that turn to him.

Come unto me all that travel and are heavy laden, and I will refresh you. Mat. 11. 28.

So God loved the World, that he gave his only begotten Son, to the end that all that believe in him should not perish, but have everlasting Life. Joh. 3. 16.

" Sweetest Saviour, how Excellent is " thy Goodness! I cannot doubt thy " Power to ease me, because thou hast " born the Sins of the whole World: " these blessed Jesus are thy Words, on " which my Soul securely rests its self, " because thou my Saviour who art E- " ternal Truth hath spoken it.

Hear also what *St. Paul* saith.

This is a true Saying, and worthy of all Men to be received, that Jesus Christ came into the World to save Sinners. 1 Tim. 1. 15.

Hear also what *St. John* saith.

If any Man Sin, we have an Advocate with the Father, Jesus Christ the righteou

Righteous, and he is the Propitiation for our Sins. 1 Joh. 2. 1.

After which the Prieſt, proceeds ſaying;

Lift up your Hearts.

Anſw. *We lift them up unto the Lord.*

Now if ſo kind a Call, as, *Come unto me:* If the *Manifeſtion* of ſo great a Love: if a *Truth* ſo greatly Beneficial: If *Jeſus* that came into the World to *ſave* ſinners, to be an *Advocate*, to be a *Propitiation* for Sins, cannot raiſe the *heart*, cannot refreſh the Spirit of a *weary and heavy laden* Soul and Conſcience; nothing will.

The Prieſt goes on.

Let us give Thanks unto our Lord God

Anſw. *It is meet and right ſo to do.*

And many *Thanks* undoubtedly we ought to render to that infinitely *Glorious God*, that calls and invites ſuch *unworthy* Sinners as we be, to ſo high Grace and Favour, as to *eat* the *Fleſh*, and *drink* the *Blood*, of his own *Son*. And it is our greateſt concernment to render *thanks* to our *Lord and Saviour*

Jesus Christ, that he would give his *Body* to be *crucified*, and his *Blood* to be *shed* for us, and a *Sacrament* to represent and exhibit the Merit thereof unto us.

Then the Priest turning to the Lord's Table shall say.

"IT is very meet, right, and our "bounden Duty, that we should "at all times, and in all places, give "Thanks unto thee, O Lord, Holy "Father, Almighty, everlasting God. "Therefore, with Angels and Arch-"Angels, and with all the company of "Heaven, we laud and magnify thy "glorious Name. Evermore praising "thee, and saying, Holy, Holy, Ho-"ly Lord God of hosts, Heaven, and "Earth are full of thy Glory; Glory "be to thee, O Lord, most high, Amen.

Here we do as it were, invite the *heavenly host* to help, and to bear a part in our *thanks* to make them full; this must mightily *exalt* our Affections, and *stir* us up to the most vigorous Devotion, to *consider* with whom we are to bear

bear a part, not only with the *Priest*, but with *Angels*, and with *Arch-Angels*, and *all the Company of Heaven*. For the *Holy Jesus* by his Death hath united *Heaven* and *Earth*, and designed all his redeemed ones, to sing *Hallelujahs* with the *blessed Spirits* above for Ever.

Then follow for great Days some proper Prefaces, containing the peculiar Matter or Subject of our Thanks that Day. After which the Priest kneeling down at the Lords Table, says in the Name of all them that shall receive the Communion, the following Prayer.

"WE do not presume to come to "this thy Table, O Merci- "ful Lord, trusting in our own righ- "teousness, but in thy manifold and "great Mercies. We are not worthy "so much as to gather up the Crums "under thy Table. But thou art the "same Lord, whose Property is al- "ways to have Mercy; grant us "therefore, gracious Lord, so to eat "the Flesh of thy dear Son Jesus Christ, "and to drink his Blood, that our sin- "ful Bodies may be made clean by his

"Body, and our Souls waſhed through "his moſt precious Blood, and that we "may Evermore dwell in him, and he "in us. *Amen.*

Next is the *Conſecration*, of which every Man ought to be attentive, to the Actions of the *Miniſter*, and when he *reaches forth* his hands upon the Symbols, and *prays* over them, and *intercedes* for the Sins of the People, and *breaks* the *Holy Bread*, and *pours* forth the *Sacred Wine* place thy ſelf, by *Faith* and *Meditation* in Heaven, and ſee *Chriſt* doing in his glorious Manner, this very thing which thou ſeeſt *miniſtred* and *imitated* upon the *Table of the Lord*; and let the ſolemn *Conſecration* of the *Bread* and *Wine*, mind thee how thy *Saviour* was *conſecrated* and *ſet apart* for thy Salvation.

Then

Then the Prieſt having ſo ordered the Elements, that he may with the more readineſs an decency break the Bread before the Communicants, and take the Cup into his hands, he ſhall ſay the Prayer of Conſecration *as followeth.*

"ALmighty God, our heavenly Fa-
"ther, who of thy tender Mer-
"cy didſt give thine only Son Jeſus
"Chriſt to ſuffer Death upon the Croſs
"for our Redemption, who made there
"(by his own Oblation of himſelf once
"offered) a full, perfect, and ſuffici-
"ent Sacrifice, Oblation and Satis-
"faction for the Sins of the whole
"World, and did inſtitute, and in his
"holy Goſpel command us to conti-
"nue a perpetual Memorial of that his
"precious Death, until his Coming a-
"gain; hear us, moſt Merciful Father,
"we moſt humbly beſeech thee, and
"grant that we receiving theſe thy
"Creatures of Bread and Wine, accor-
"ding to thy Son our Saviour Jeſus
"Chriſt's holy Inſtitution, in remem-
"brance of his Death and Paſſion, may
"be Partakers of his moſt bleſſed Body

" and Blood. Who in the ſame Night
" that he was betrayed, took Bread,
" and when he had given Thanks he
" break it, and gave it to his Diſciples,
" ſaying, take, eat, this is my Body,
" which is given for you, do this in
" Remembrance of me, likewiſe after
" Supper he took the Cup, and when
" he had given Thanks he gave it to
" them, ſaying, Drink ye all of this,
" for this is my Blood of the new Teſta-
" ment which is ſhed for you, and for
" many, for the remiſſion of ſins. Do
" this as oft as ye ſhall drink it, in
" Remembrance of me.

Let us therefore here moſt *devoutly* ſeal all that the *Prieſt* hath done, and *unfeignedly* teſtify our *Faith*, by a hearty *Amen*.

After which ſay,

" LOrd it is done as thou haſt com-
" manded, and I doubt not but
" the Miſtery is tightly accompliſhed,
" I am perſuaded that here is that which
" my Soul longeth after, a crucified
" Saviour, communicating himſelf to
" poor penitent Sinners. Oh, let me
" be reckoned among that Number, and

" then

" then I ſhall aſſuredly receive thee,
" holy Jeſus. *Amen* and *Amen*.

While the Miniſter and others are receiving before you ſay,

" THou art worthy, O Lord, to
" receive bleſſing and honour,
" and power, for thou haſt created all
" things, and for thy Pleaſure they are,
" and were created. Worthy is the
" Lamb that was ſlain, to receive Pow-
" er, and Riches, and Wiſdom, and
" Strength, and Honour, and Glory, and
" Bleſſing. O holy Jeſus, I behold
" thee ſtretched upon the Croſs, with
" thy Arms ſpread, ready to embrace
" and receive thy unworthy ſervant
" into thy Boſom. Lord, thou haſt
" prepared this Balm to heal me, and
" if thou wilt thou canſt make me clean.
" I come, Lord Jeſus, I come. O make
" me up thee in the comprehenſions
" of an unalterable, of an everlaſting
" Love; ſince thou art pleaſed to
" come and offer thy ſelf unto me, my
" Soul thirſteth for thee even as a thir-
" ſty Land; I humbly ſtretch out my
" hands unto thee; O ſatisfy my Soul

" with

" with thy likeneſs, O let me taſte the
" Bread that cometh down from Hea-
" ven, that I may eat thereof, and not
" Die. O bleſſed Jeſus, I adore thy
" unſpeakable Goodneſs; I delight in
" thy unlimited Mercy; I rejoyce
" in thy Croſs; I deſire to know no-
" thing but the Lord Jeſus and him
" crucified. Liſt up your heads, O
" ye Gates; and be ye Liſt up ye ever-
" laſting Doors of my Soul, and the
" King of Glory ſhall come in. For
" whom have I in Heaven but thee, and
" there is nothing on this ſide the Grave
" that I deſire in compariſon of my dea-
" reſt Saviour; for, Lord, whither
" ſhall I go but to thee? thou haſt the
" Words of eternal Life.

To which may be added as followeth, being taken out of the Liturgies of St. James and St. Chryſoſtom.

" TO thee the Creator of all things
" viſible and inviſible! To thee
" the Treaſurer of eternal Bleſſings: to
" thee the fountain of Life and Immor-
" tality. To thee the abſolute Lord of
" the whole World, be given as is due,
" all

" all praiſe, honour, and worſhip. Let
" the Sun, Moon, and Quires of Stars,
" the Air, Earth, Sea, and all that is
" in the Cœleſtial Elementary World,
" bleſs thee. Let thy Jeruſalem, thy
" Church from the firſt-born thereof
" already enrolled in Heaven, glorify
" thee. Let the elect Souls of Apo-
" ſtles, Martyrs, and Prophets; Let
" Angels, Arch-Angels, Thrones, Prin-
" cipalities, Powers, and Vertues;
" Let the Cherubims and Seraphims
" perpetually ſing the Hymn of thy
" Triumphs.

" Holy, Holy, Holy, Lord God
" of Hoſts, Heaven and Earth are full
" of thy Glory; ſave us O thou that
" dwelleſt in the Heavens, the Palace
" of thy Majeſty. O Lord Jeſus, thou
" art the everlaſting Son of the Father.
" When thou tookeſt upon thee to de-
" liver Man, thou cloathedſt thy ſelf
" with fleſh in the Virgins Womb. When
" thou hadſt overcome the ſharpneſs of
" Death, thou didſt open unto us the
" Kingdom of Heaven. Thou ſitteſt
" at the right hand of God, in the
" Glory of the Father, and ſhalt Judge

" both

" both the Quick and the Dead. O
" Lord, help thy Servants, whom thou
" haſt redeemed with thy Precious
" Blood.

Immediately before the receiving ſay.

" LORD, I am not worthy that
" thou ſhouldſt enter under my
" roof. But do thou ſpeak the word
" only, and thy Servant ſhall be healed.
" Lord, open thou my Lips, and my
" mouth ſhall ſhew thy Praiſe. O God,
" make ſpeed to ſave me: O Lord make
" haſt to help me. Come Lord Jeſus;
" Come quickly.

When the Prieſt offers thee the Holy Bread, ſay with him.

" The Body of our Lord Jeſus Chriſt
" which was given for me preſerve my
" Body and Soul unto Everlaſting Life.
" Amen. I take and eat this in Remem-
" brance that Chriſt died for me, and
" feed on him in my heart by Faith
" with thankſgiving.

After

After receiving the consecrated Bread.

Say,

"LOrd, thou hast said it, behold the "Son of thine hand-maid, let it "be unto me according to thy Word. "Thou O Blessed Saviour Jesus, hast "given me thy precious Body to be "the Food of my Soul; And now, O "God, I humbly present to thee my "Body and Soul, every Member and e-"very Faculty, every Action and every "Passion: enter into me Blessed Je-"sus, let no root of bitterness spring "up in my heart, but be thou Lord of "all my Faculties. Give me an Un-"derstanding to know the wisdom "and strength of Spirit, that I may "digest thee in my heart, by a Holy "Faith, fill me with all joy and Peace "in believing, let me abound in hope, "rooted and grounded in Love, and "Lord if thou pleasest endue me with "thy Holy and divine Spirit. That I "may feed on thee by Faith, and grow "up by the increase of God to a Perfect "Man in Christ Jesus, Amen. Lord "I believe, help my unbelief.

Glory

Glory be to the Father &c.
As it was in the Beginning &c.

Immediately before receiving the Cup: ſay.

" BEhold, O Lord, I thirſt, and this
" wine of joy makes me more im-
" patient to taſt of this Cup of Salva-
" tion and Thankgiving: Thou that
" haſt prepared it for me, make it thy
" Holy Blood and then it ſhall cleanſe
" my Soul, and make me thine for ever.
" I will now receive the Cup of Salvati-
" on and call upon the Name of
" the Lord. O, let me taſt thereof,
" make it unto me the Blood of Jeſus,
" for it is that my Soul thirſteth after:
" And now that thy powerful word
" hath hallowed it, let me not by evil
" thoughts or unbelief, make it to my
" ſelf an unhallowed thing, but as thou
" haſt fitted it for the Myſtery, O
" fit me alſo to receive it. I cannot now
" have any more low or Common
" thoughts about it, I will by Faith
" eſteem it as my Saviours Blood, and
" tho' I am unworthy of ſo divine
" Cordial yet my Soul gaſpeth after it
" an

" and without it alas, I must die and
" perish.

When the Cup of Blessing is offered to you, say in your heart with the greatest Devotion that possible you can.

" The Blood of our Lord Jesus Christ,
" which was shed for me, preserve my
" Body and Soul unto Everlasting Life
" *Amen.* I drink this in Remembrance
" that Christ's Blood was shed for me,
" and am thankful.

After you have Received the Cup of Blessing say.

" Blessed be the Name of my Glo-
" rious God, Blessed be the Mercies of
" the Holy and Eternal Jesus, Blessing
" Glory, Praise, and Honour, Love
" and Obedience, Adoration and Eu-
" charist be unto him that sitteth on
" the Throne, and to the Lamb for e-
" ver.

" All

Glory be to the Father &c.
As it was in the Beginning &c.

Immediately before receiving the Cup: ſay.

" BEhold, O Lord, I thirſt, and this
" wine of joy makes me more im-
" patient to taſt of this Cup of Salva-
" tion and Thankgiving: Thou that
" haſt prepared it for me, make it thy
" Holy Blood and then it ſhall cleanſe
" my Soul, and make me thine for ever.
" I will now receive the Cup of Salvati-
" on and call upon the Name of
" the Lord. O, let me taſt thereof,
" make it unto me the Blood of Jeſus,
" for it is that my Soul thirſteth after:
" And now that thy powerful word
" hath hallowed it, let me not by evil
" thoughts or unbelief, make it to my
" ſelf an unhallowed thing, but as thou
" haſt fitted it for the Myſtery, O
" fit me alſo to receive it. I cannot now
" have any more low or Common
" thoughts about it, I will by Faith
" eſteem it as my Saviours Blood, and
" tho' I am unworthy of ſo divine a
" Cordial yet my Soul gaſpeth after it,

" and

" and without it alas, I muſt die and " periſh.

When the Cup of Bleſſing is offered to you, ſay in your heart with the greateſt Devotion that poſſible you can.

" The Blood of our Lord Jeſus Chriſt, " which was ſhed for me, preſerve my " Body and Soul unto Everlaſting Life " *Amen.* I drink this in Remembrance " that Chriſt's Blood was ſhed for me, " and am thankful.

After you have Received the Cup of Bleſſing ſay.

" Bleſſed be the Name of my Glo- " rious God, Bleſſed be the Mercies of " the Holy and Eternal Jeſus, Bleſſing " Glory, Praiſe, and Honour, Love " and Obedience, Adoration and Eu- " chariſt be unto him that ſitteth on " the Throne, and to the Lamb for e- " ver.

" All

" ALL Honour and Thanksgiving be
" unto thee O Father Almighty, I
" bless and Praise thy Glorious Name, that
" thou hast vouchsafed to admit me
" to a Participation of this Divine, this
" Glorious, this Desirable Mystery. O
" God how wonderful art thou in thy
" Works? how comfortable are the
" things which thou in thy goodness
" hast prepared for those that love
" thee! my Soul is filled as it were
" with marrow and fatness, and my
" mouth shall praise thee with joyful
" Lips, as long as I have Life, will I
" magnifie thee in this Manner, and lift
" up my hands in thy Name; for thy
" loving kindness is better then Life it
" self, an offering of a free heart will I
" give thee and praise thy Name be-
" cause it is so comfortable, I have
" eaten the Bread of God with joy,
" and drank his Wine with a merry
" heart, for God hath accepted me.
" Therefore will I Love the Lord, as
" do all his Saints, I will Bless him
" and magnifie him for ever. For great
" and infinit are his Glories; Infi-
" nite and Glorious are his Mercies, for

God

"God hath not ſuffered me to periſh,
"the Holy Jeſus hath died for me, the
"Sacrament hath been my Food, Chriſt
"is married to my Soul, and Heaven
"it ſelf is offered to me for my Portion,
"and therefore Praiſe the Lord, O my
"Soul! and all that is within me
"Praiſe his Holy Name. Praiſe the
"Lord, O my Soul; and forget not
"this unexampled, this aſtoniſhing,
"this eternal benefit, the Lord has
"prepared his dwelling in my heart,
"and therefore, O praiſe the Lord, ye
"Angels of his, ye that Excel in
"ſtrength, ye that fulfil his Com-
"mandment, and hearken to the voice
"of his Words. O praiſe the Lord, all
"ye his hoſts: ye Servants of his that
"do his Pleaſure. O Praiſe the Lord,
"all the works of his, in all Places
"of his Dominion. Praiſe thou the
"Lord, O my Soul.

To which may be added this Prayer out of the Liturgy of St. Clement.

"GRant, Bleſſed God, that we and
"all thy Servants who have been
"admitted to communicate with Jeſus

"by

" by Faith, and the Participation of the " Sacramental Myſteries, may obtain " Remiſſions of our ſins, and be ſo " confirmed in the ways of Godlineſs, " and reſcued from the Dominion and " Impoſitions of Satan, that being filled " with thy Holy Spirit, we may here " be made worthy Members of Chriſt's " Body. And at laſt become heirs of " everlaſting Life, through the Merits and " mediation of Jeſus Chriſt our Savi- " our. *Amen.*

A Prayer of St. Bernard *to be added if there be Time and Opportunity.*

" O Heavenly Father, look down " from thy Sanctuary, from the " Throne of thy Glory, upon the bleſ- " ſed Sacrifice, which our high Prieſt " Jeſus, thy moſt Innocent and Sacred " Son, doth offer unto thee for the " ſins of the whole World; Pardon " the Multitude of my Offences; and " have compaſſion upon my Miſeries. " Hearken to the voice of the Blood " of that Immaculate Lamb, which " cryeth out to thee, and he himſelf " ſtandeth

" ſtandeth before thee at the right hand
" of thy Majeſty, crown'd with Ho-
" nour and Glory. Behold, O Lord,
" the Face of thy Meſſias who hath been
" Obedient to thee, even unto Death,
" and put not his bleſſed Wounds out
" of thy ſight, nor the Satisfaction he
" made for our ſins, out of thy Re-
" membrance. Oh! let every Tongue
" bleſs and praiſe thee in commemora-
" tion of thy infinite Goodneſs, who
" didſt deliver thy only Son over to
" Death upon Earth, to make him our
prevalent advocate in Heaven.

After all have received we ſay our Father &c. *Our* Church *hath here provided this Concluding Banquet with Prayers and Praiſes, imitating our Saviours Pattern, who concluded his* laſt Supper *with that Excellent prayer. This done, the* Prieſt *offers up the* Sacrifice *of the Bleſſed* Euchariſt, *or the* Sacrifice *of Praiſe and* Thanſgiving *for the* whole Church. As followeth;

" O Lord and Heavenly Father, we
" thy humble Servants entirely
" deſire thy Fatherly Goodneſs, mer-
" cifully

"cifully to accept this our Sacrifice of
"praiſe and thankſgiving; moſt hum-
"bly beſeeching thee to grant, that
"by the Merits and Death of thy Son
"Jeſus Chriſt, and through Faith in
"his Blood, we and all thy whole
"Church may obtain remiſſion of our
"ſins, and all other benefits of his
"Paſſion. And here we offer and pre-
"ſent unto thee, O Lord, our ſelves our
"Souls and Bodies, to be a Reaſon-
"able, Holy, and lively Sacrifice unto
"thee; humbly beſeeching thee, that
"all we who are partakers of his Holy
"Communion, may be fulfilled with
"thy Grace and Heavenly benediction.
"And although we be unworthy
"through our manifold ſins to offer
"unto thee any Sacrifice, yet we be-
"ſeech thee to accept this our bounden
"Duty and Service; not weighing our
"merits, but pardoning our offences,
"through Jeſus Chriſt our Lord; by
"whom, and with whom, in the unity
"of the Holy Ghoſt, all honour and
"Glory be unto thee, O Father Al-
"mighty, World without end *Amen.*

Then

Then is to be ſaid the *Angelical Hymn*, wherein the *Eccleſiaſtical Hietrachy* does admirably imitate the *heavenly* repeating this at the *Sacrament* of his *Body*, which the *Angels* ſang at his; *birth*. And if ever we be fit to ſing this *Angels* Song, it is then, when we draw neareſt to the Eſtate of *Angels*, Namely; at the *receiving the Sacrament* when can a *Pſalm* or *Hymn* of thankſgiving be more *ſeaſonable* and *profitable*, then after we have received this *Heavenly* nouriſhment? can any Man *eat* the *Body* of his Lord, and *drink* his *Blood*, and not be filled, as with a kind of *fearful* admiration, ſo with *unexpreſſible* joy and comfort, for the *heaven* which they feel within themſelves; can any Man receive this *Cup of Salvation*, and not *Praiſe* and *Bleſs God* with his utmoſt ſtrength of *Soul* and *Body*? therefore joyn with the *Prieſt*, in the higheſt *Tranſport* of joy and holy Pleaſure,

"GLory be to God on high, and "in Earth Peace, good will towards Men. We Praiſe thee, we "bleſs thee, we worſhip thee, we glorifie

" rifie thee, we give thanks to thee,
" for thy Great Glory, O Lord God,
" Heavenly King, God the Father Al-
" mighty, O Lord, the only begot-
" ton Jesus Christ O Lord God, Lamb
" of God, Son of the Father, that takest
" away the sins of the World, have Mer-
" cy upon us. Thou that takest away the
" sins, of the World receive our Prayers,
" Thou that sittest on the Right Hand
" of God the Father, have Mercy upon
" us. For thou only art Holy, thou
" only art the Lord, thou only, O
" Christ, with the Holy Ghost, art
" most high in the Glory of God the
" Father, Amen.

The *Hymn* being ended, we depart with a *Blessing*. We have begun in *piety* (sayes one of our divine) and therefore we shall certainly end in *Peace*. O Happy Soul that receives this benediction, what can such an one need or desire more, then the *Blessing of God*, and the *Favour* of *every Person* in the *Holy Trinity*, both *now* and *forever*? and yet whersoever the *Peace of God* hath gone before, this *Blessing* shall so follow after

ter: Receive it then with *Faith* and *Thankſgiving*, and when you have done, *worſhip* and return home with *Joy*, ſince the *Bleſſing of Heaven* goeth along with you, and will never leave you ſo long as the *Peace of God* doth rule in your hearts, and may that be for ever, *Amen.*

A Thankſgiving *to be uſed at home after receiving the bleſſed* Sacrament.

"O Lord Jeſus Chriſt, the Re-
"deemer of me, and all Man-
"kind; I Praiſe thee, I bleſs thee, I a-
"dore thee, I give thanks unto thee,
"for this ineſtimable Mercy; I return
"thee my deareſt Saviour, the greateſt
"Gratitude my Heart can conceive or
"Tongue expreſs, for this moſt tranſ-
"cendent Bleſſing, that thou haſt
"vouchſafed to feaſt my Soul, with the
"true *Manna* that came down from
"Heaven, the Bread of Angels, thine
"own Bleſſed Body and Blood. O
"Bleſs unto me this Life-giving-My-
"ſtery, that I may find ſuch Power
"and Strength, ſuch Courage and Re-
"ſolution flowing from thence, that I

" may never retract the Gift I have
" made; ſince thou haſt in much Mer-
" cy condeſcended to come into my
" Soul, and take Poſſeſſion and dwell
" there. A homely Manſion I confeſs
" for ſo Glorious a Saviour, but Lord
" now begin to make it ſuch as thou
" wilt not diſdain to inhabit, for I burn
" with no other deſire, I delight in the
" Remembrance of no other Object for
" whom have I in Heaven but thee, and
" there is nothing that I now wiſh for
" in compariſon of my Saviour. To
" thee the pure and lowly in heart, to
" thee the Souls of the Righteous, to
" thee the Citizens of the Heavenly
" Jeruſalem, to thee the numerous Or-
" ders of intellectual Spirits, ſing hymns
" of joy perpetually. O praiſe the
" Lord with me, and let us magnifie
" his Name together: I ſhould have
" indeed thought it a great felicity to
" have had the Glories of my Saviour
" at a diſtance, but he hath now ta-
" ken up his dwelling in my heart,
" wherefore I will magnifie and adore
" thee for ever. O that I had wings
" like an Eagle, that my towring flight

" might

" might never faulter, never reſt, till
" I had mounted up to the Glories of
" thy heavenly Habitation, and were
" filled with the Pleaſures of thy Beau-
" tious Preſence. And where this My-
" ſtery would be turned into Revelati-
" on. O Sweeteſt Saviour Jeſus, my
" whole Soul is inflamed with eager
" Love and earneſt Longings for invi-
" ſible Joys. Enable me, I beſeech thee, to
" perſevere, and as thou haſt begun the
" Bleſſed Cure in me, ſo I beg of thee
" to compleat it, and give me Courage
" and Reſolution, to lay aſide the
" weight of Fleſhly Luſts, and ex-
" change my wordly deſires and af-
" fections for thoſe of thee and heaven.
" Give me the perfect knowledge of
" thy Will, and poſſeſs me with a re-
" verent and thankful ſence of all thy
" Goodneſs and loving Kindneſs to me
" and to all Men, that I may ſhew
" forth thy Praiſe. And publiſh thy
" Mercies for ever and ever. *Amen.*

The Devout Person's Deportment in his *Closet* after receiving the *Divine Mysteries.*

I *Will always give thanks unto the Lord: his praise shall ever be in my Mouth. My Soul doth magnifie the Lord, and my Spirit hath rejoyced in God my Saviour*, rejoyce over thy self, *O my Soul*, for *this is the Day which the Lord hath made. Let us be glad and rejoyce in it.* This is the day wherein thou hast Received the *Body* and *Blood* of *Jesus.* And therefore let us offer a *Sacrifice* of pure Praise, let us *Bless* and *Magnifie* that great *God*, whom *Angels* praise, whom *Dominions* adore, before whom *Powers* fall down and tremble, whose Excellent Glory *Cherubim* and *Seraphim* proclaim with loud *incessant* Voices: and let us, *my Soul*, bear a part in this *Heavenly* Song, and together *with Angels and with Arch-Angels*, and *all the company of Heaven, laud and magnifie that Glorious Name*, let us tune our *Voices* up by theirs, and though we cannot reach their pitch, yet will we *exert* the *utmost* of our skill and power, in this Tribute to the same Common *Lord*, and say with them, as poor *Mortals* are able. *Holy, Holy, Holy, Lord God of Hosts*; *Heaven and*

Earth

Earth are full of thy Glory; Glory be to thee, O Lord most High. O my Soul, Let us forsake all that *this World can afford us*, and *follow* Christ, for it was his precious *Body* and *Blood* that was set upon the *Table* for thy Entertainment, therefore enter his *Courts* with a free-will Offering, and *consecrate* every Inclination, every *Faculty*, have no *Love*, no *Desires* of any thing, save *Christ, and him Crucified.* Submit thy self wholly to his Holy Will and Pleasure, and *study to serve him truly in Holiness and Righteousness, all thy Days*, and when the *Devil* perswades thee to be cold and remiss in thy Duty, give no credit to his *false* and *wheedling* Insinuations, but hold out in dispight of all the *Importunities* and *discouraging Suggestions* of the *Tempter*; this is a proof of true *Spiritual* Bravery. When thou canst in the midst of *Temptations*, say, *get thee behind* "*me Satan*" Blush if thou canst, *unclean* "*Spirit* at thy own *Treacherous* Villany; "I am well aware of thy *deadly* Baits; "and am sensible, that *Hell* and *Death* "are upon the hook; thy sly *Deceits* "are lost upon me; for I am resolved

" already, and my *Saviour* who *van-*
" *quiſhed* thee upon the *Croſs*, will *aſſiſt*
" my weakneſs, and *enable* me to over-
" come thy Temptations. Think not
" to *terrifie* me with difficulties, for
" *Death* and *Sufferings* are light Cala-
" mities, in compariſon of *Guilt* and
" *Sin*; and theſe I infinitely rather
" chooſe, then once to comply with
" thy wicked Motions. *Be gone then*,
" and for ever hold thy Peace; for
" I will ſtop my Ears, and am from
" this Minute *inflexibly* deaf to thy
" moſt troubleſom Sollicitations. Thou
" thinkeſt to run down a poor weak
" *Mortal*, but even that *Mortal* is a
" Match *for thee, through Chriſt that*
" *ſtrengthens him.* And ſtrengthen me
" he will, for *the Lord is my Light and*
" *Salvation, whom then ſhall I fear? the*
" *Lord is the ſtrength of my Life, of*
" *whom then ſhall I be afraid? though*
" *an Hoſt were banded together againſt*
" *me yet will I not be diſmayed, for the*
" *Lord is my Helper, and my God is the*
" *Rock of my Confidence.* And now, *my*
" *Soul*, Reſign up and Dedicate thy
" ſelf to God, in this or the like Form.

An

An *Act* of *Oblation.*

O Moſt merciful Lord God, Dr. Comber
I am amazed at the mighty Pag. 314.
Favours which thou haſt ſhewed to me a ſinful wretched Creature! I cannot but acknowledge thy Goodneſs, although I can make no retribution; had I all the World at my diſpoſal, I could freely give it all to thee as a Teſtimony of my unfeigned gratitude; but I hear thy gratious Voice ſaying, My Son give me thy Heart: *It is not mine (Deareſt Lord,) but me thou ſeekeſt, Sinful and Miſerable though I am, yet I am that Purchaſe for which Jeſus hath left his Glory, laid down his Life, done and ſuffered all theſe Things: O Marvellous condeſcenſion! I am nothing, I have nothing, I am void of all Good, full of Evil, and deſerving thy Wrath, ſo that I abhor my ſelf, and canſt thou delight in me? Be it ſo then for I will diſpute no more with unſearchable Mercy; I believe, O my God, and wonder, I can no longer reſiſt thy condeſcending and Almighty Love; I will with all the Joy Imaginable give my ſelf to thee, for thou haſt but lately reſtored me to thy ſelf. Alas, I have been a Priſoner to Satan, a Slave to Sin, and marked for Deſtruction, but thou haſt procured my Pardon, my Liberty, and my Life, requiring no more for ſo inexpreſſible Bounty, but only that I will entirely become thine. Had I the Life of an Angel, the Underſtanding of a Cherubim, or the Powers of one of the heavenly Hoſt, thou doſt deſerve it all; I am ſorry I am*

no better, yet such as I am I do most freely surrender my self unto thee, both Soul and Body, avowing that I will be no more my own, but thy Servant in all things. My understanding shall enquire after thee, my will shall chuse thee, my Affections embrace thee, my Senses shall obey thee, my Passions shall be at thy Command, and my Thoughts shall be always of thee. O be thou pleased to come and reign over me, take possession of me, for thou hast won my heart; I shall never be my own till thou hast made me thine, but if now at last I may be accepted, I hope I shall never be so unjust and ungrateful, so foolish and absurd, so perjured and sacrilegious, as to rob thee of my self hereafter, or wilfully to prophane my Body or Soul any more: It is indeed a miserable Gift that I offer, a defiled Body, a stained Soul and corrupt Affections; But it is all I have to give, and all that thou requirest, and it will be freer and better by being thine: Let me never have other Master, let me never sully that which the blood of Christ hath washed, nor sell that to Satan which Jesus hath bought for God. Grant me therefore gracious Lord that I may find by the workings of thy Spirit within me, that thou hast accepted me, give me such help from thee to confirm my hope, that I may always perform my Vows, and never rob thee of that which I have dedicated to thee in the sincerity of my Soul; I have sworn and am stedfastly purposed to keep thy righteous Judgments, I am thine, O save me for thy Mercies sake. Amen, Amen.

After

After which this Act *of Acknowledgment may be fitly ſubjoyned.*

Dr. *Comber* Pag. 329. "THERE are many, O Lord, who are moſt "Importunate to obtain thy Favour, "and unquiet till they receive ſome "Teſtimonies thereof, and yet when "their deſires are granted, they are un- "moved and ingrateful. But I will en- "deavour to praiſe thee as heartily for "theſe Manifeſtoes of thy Love, as I "deſired them fervently, I acknowledge "therefore that I am full of wonder to "find my ſelf honoured with the higheſt "Priviledges, and remarked with the "moſt illuſtrious Signals of thy endear- "ing Love; I begged the Mercy of ga- "thering up the Crumbs under thy Ta- "ble, and behold thou haſt placed me "among thy Children, and fed me "with the choiceſt of thy Preparations, "thou haſt offered unto me a Crucifi- "ed Saviour with all his Merits and "Graces, which is ſo great an aſſurance "of thy good Will towards me, that "it were folly and impudence to ſuſ- "pect it. O Lord, thou haſt ſhewed "this Token upon me for good, that

"all

" all my Enemies may ſee it and be aſham-
" ed; for all the Powers of darkneſs are
" confounded to behold me a poor, diſ-
" piſed wretch, whoſe Ruin they gape
" for every moment, thus to be made a
" gueſt at thy Table, and treated as one
" of thy deareſt Children, or beſt be-
" loved Friends: I will not be proud
" of this honour, becauſe I did not de-
" ſerve it, but I will rejoyce in it, and
" bleſs thy Name for it, becauſe it hath
" revived my hope, and cheared my
" drooping Soul, and I am perſwaded
" this freſh Teſtimony of thy Favour
" ſhall engage me to Love thee with
" an unalterable Affection: There was
" nothing in the World I deſire in com-
" pariſon of thy Love, nor could I have
" wiſhed a more certain Pledge of it
" then thy Son and my Saviour. Wel-
" come, O my deareſt Redeemer, for
" thy own ſake, and thrice welcome as
" thou art the evidence of thy Heaven-
" ly Fathers Love to me a miſerable
" Sinner. I will acknowledge it with
" Delight as I am able at preſent, and
" my whole Life hereafter ſhall ſhew
" how deep a Sence I have of this in-

" eſtimable

" eſtimable Goodneſs, and when Life
" and Breath doth fail, it ſhall be the
" Subject of my Eternal Hallelujahs.
" *Amen.*

This Act of Acknowledgment is alſo accompanied with the following Supplication for the Grace *of Perſeverance.*

" BLeſſed Jeſus, the Au- Dr. *Comber*
" thor and Finiſher of Pag. 340.
" our Faith, who art the ſame yeſter-
" day, and to day, and for ever; thou
" haſt given ſpiritual Meat to thoſe
" that fear thee, and wilt ever be mind-
" ful of thy Covenant: But my Good-
" neſs is as a Morning Cloud which
" ſoon paſſeth, my Devotion fleeth like a
" ſhadow, and never continueth in one
" ſtay. O do thou Eſtabliſh me with thy
" free Spirit, that I may not ſo eaſily for-
" feit my comfort, forget my Duty, and
" break my Vows as I have formerly
" done: how unwearied art thou, Deareſt
" Saviour, in doing well unto me? how
" conſtant in thy Love? how amiable
" and attractive are thy endleſs and
" unalterable Mercies? and ſhall I be
" ſo ungrateful to thee, and ſo cruel to
" my ſelf, as to forſake thee and my own
" happineſs?

"happineſs? alas, I juſtly ſuſpect my own
"weakneſs, I fear the power and poli-
"cy of mine Enemies, I do with ſhame
"and ſorrow call to mind my former re-
"turns to folly, and I do moſt paſſionate-
"ly entreat thee not to leave me to my
"ſelf: I have through thy Goodneſs now
"obtained ſome meaſures of Peace and
"Comfort, my eyes are enlightned, my
"heart is revived, my hopes are quick-
"ned, and my purpoſes ſeem to be ſin-
"cere. O grant that I may be as careful
"to keep theſe as I have been earneſt
"to obtain them, that when I find the
"Pleaſure of thy Service, I may be ſted-
"faſt and unmovable always abounding
"in the work of the Lord. And I beſeech
"thee give me conſtant and continual
"Supplies of thy Grace, that I may be a-
"ble to perform whatſoever I have pro-
"miſed, and let not forgetfulneſs and in-
"devotion ſeize upon me hereafter. Let
"me hold faſt that which I have and
"daily ſtrive to gain more, and finally
"make me faithful to Death, ſo ſhall
"I receive the Crown of Life, for he
"that endureth unto the End ſhall be
"ſaved. *Amen* and *Amen*.

FINIS.

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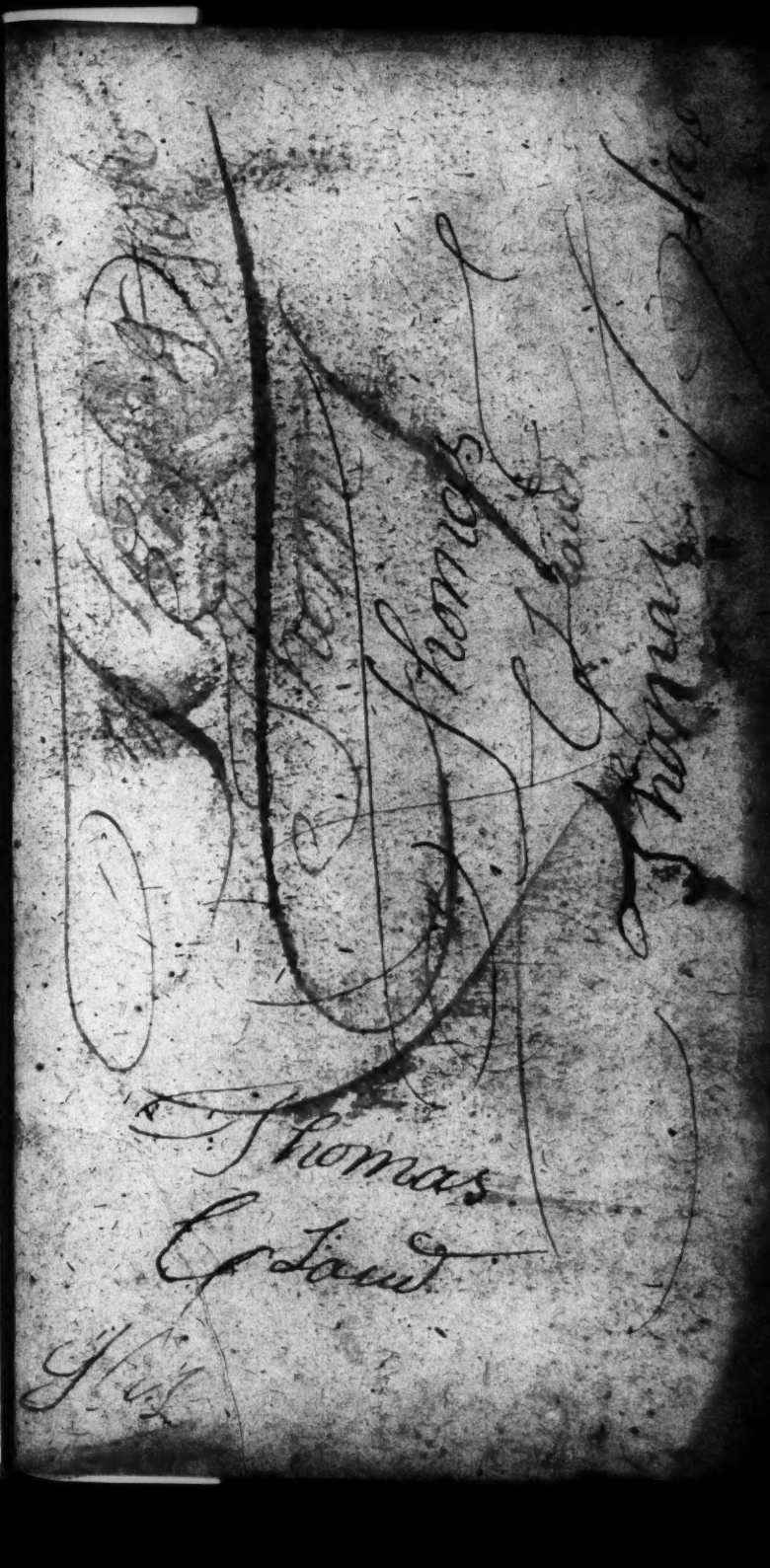
All thy approach to the Holy Table

In the multitude of thy mercys O Lord God, do I now approach thy Altar. O pardon my sins and receive me graciously, if thou shouldest be extreem to mark what is done amiss, O Lord, who may abide it, but with the Lord there is mercy, and with him is plenteous Redemption — in him is plenty

O Jesus be a Jesus unto me and let this Sacrament be a savour of life, and thy Holy Body the Bread of life and thy precious Blood the purifyer of my sinfull life, grant that I may receive these Divine misteries for the amendment of my life, and a preservative against my sins, for the increase of vertue and Holyness in my Soul, grant that I may

from thee thus sacrumen-
-tally communicated de-
-rive previling grace for
the amendment of my life
Spiritual wisdom for to
discerning the ways of
peace; the Spiret of love,
and the Spirit of purity,
that in all my life I may
walk worthy of thy gra-
-cious favours which thou
givest to me unworthy:
that I may do all my
works in holyness and
Righteousness, that I may
resist every temption
with a never failing cou-
-rage, and be never Surpr-
-ized nor deceived thereby

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